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AMERICA AFTER THE WAR.

BY MRS. T. C. ATCHISON, LAWRENCE, MASS.

THE INCREASED IMMIGRATION.

IT IS not ours to peer into the future; a veil has been drawn across by the Omnipotent hand to hide from our view what the future has in store for us; doubtless another evidence of the Lord's merciful dealings with the children of men. But He Who knows the end from the beginning, has, in His blessed Word told us of things that will come to pass, and He has given us power to study the course of events, to trace from cause to effect, and to get a vision of things to come from the study of God's dealings with the nations of the earth in the days gone by.

In the words of F. M. Barton, "Prophecy is said to be history read backward." In other words, if we would know the future, we must study the past. And as we look back over the centuries, we see, that while iniquity, arrogance and tyranny may seem to prevail for a time, yet at last they go down under the wrath of men and God. In the words of another, "God's hand is not lifted from our affairs. He Who sent the Mayflower to Plymouth Rock, the Puritans to Massachusetts Bay, planted the Hollanders at the mouth of the Hudson, established an English Colony at Jamestown, and savingly salted the southern coast with pious Hugenot families, still guides our destinies."

As we note these evidences of God's care for us as a nation in the past, and weigh the worth of the cause for which we are battling today, we dare to hope for the triumph of the principles for which we are striving and that our beloved country will come forth from the crucible of war, purged of many of her sins and ready to do more noble service for the King of kings.

Keen observers of the trend of affairs and careful students of current thought, prophesy that after the War there will be a great influx of people to our shores from the lands devastated by the present conflict. The breaking down of national boundaries and the binding together by common interests the allied countries will serve to increase the desire to find a home within the bounds of our country. Previous to the war, we received as many as a million immigrants a year. This vast tide of population that has been coming to us in recent years is being held back by the cruel hand of war and when this obstacle is removed, they will doubtless come with a tremendous sweep —filling our towns and cities and bringing to the Church a stupendous task to Americanize, assimilate, and Christianize these newcomers. After this war, the exodus from Europe (judging from the Franco-Prussian war) will be appalling.

WAITING FOR A MIDNIGHT LUNCH AFTER THE GOSPEL SERVICE IN NEW YORK

Already the task that confronts us is of no mean proportions. To fuse a score of race stocks, with a half-dozen colors of skin, speaking some forty languages, and inheriting the most diverse social and religious traditions, into a single homogenious, democratic, and righteous nation, is no light task. In New York city for example, with a population of 5,000,000, there are only 1,450,000 Americans. In the same city there is a citizenship from Russia alone numbering 1,250,000 and the balance represents all the other nations of the world. The same proportions will not hold throughout the United States, but the cosmopolitan population is not confined to any one locality. The part played by the immigrant in our American life is worthy of our grateful consideration. Recently we read the following, con-

These boys and girls are at the door of a mission school. In many of our large cities there are mission schools especially for boys and girls from Italy, where they can learn English, hand-work, music, and other things, and are helped to feel that America is really their home.

cerning a flag that was raised over one of our worsted mills:

"The flag was made of wool from American sheep—
Sorted by an American—
Carded by an Italian—
Spun by a Swede—
Warped by a German—
Dressed by an Englishman—
Drawn in by a Scotchman—
Woven by a Belgian—
Supervised by a Frenchman—
Inspected by an American—
Scoured by an Albanian—
Dyed by a Turk—
Examined by an Irishman—
Pressed by a Pole."

We are told by the Statistician that we are indebted to our immigrant population for seventy-eight per cent. of all the work in the woolen mills, nine-tenths of all the labor in the cotton mills, eighty-five per cent. of all the labor in the slaughtering and meat packing industries; for the making of nineteen-twentieths of all the clothing, for the manufacturing of more than half the shoes, for the making of half the gloves, for the making of half of the collars, cuffs and shirts, for the building of four-fifths of all the furniture, for the refining of nineteen-twentieths of the sugar and for the mining of seven-tenths of our bituminous coal. "American man of all work," the immigrant surely is. He paves our streets and digs out our tunnels and builds our railroads. He pours out his blood on our altars of labor, and too often has had to lay down his life as a sacrifice to our "god to toil," with no more comment, says a friend of foreigners "than at the fall of a sparrow."

Is the immigrant *our problem?* Have we dealt kindly with him? We have used him, and his, relentlessly, as a physical force; we have crowded him into certain undesirable sections of our towns and cities; surrounded him with saloons and kindred evils, but what have we done to enrich the religious life of the immigrant? To secure the freedom and comforts of life for which he left his native soil and those who were dear to him by the ties of blood? Have we shown him the worth of our Christian ideals? Have we witnessed for Him Who made of "one blood all the nations of the earth?" If so, we need not fear to face the tasks before us; as followers of the Master, we can rely on the help of Him Who said, "Other sheep have I which are not of this fold."

The only safe, sane sure solution of our modern social problems is in the sincere practice of the precepts and principles of Christianity. Would we win these newcomers for America and for Him Whom we are trying to serve? Then we must enlarge our vision, extend our efforts, quicken our sympathies and consecrate ourselves more fully to the work that has been placed at our very doors. A harvest field ripe and ready—shall we not thrust in the sickle? Unquestionably we need a new sense of our responsibility as American citizens to the men and women who have come and will come to us from other lands. We may well ask ourselves the question, "Are we doing all we ought, to make America the ideal "promised land" towards which the liberty-loving people of the Old World look longingly?

WHAT SHALL BE THE PART OF THE CHURCH IN THE CARE OF THIS IMMIGRATION, AND HOW SHALL THE CHURCH MEET AND DISCHARGE ITS RESPONSIBILITY?

THE FIRST objective of the Church in its work for the Immigrant is the winning of him to the Kingdom of Christ. We must never lose sight of the fact that Christ is the great magnet of humanity and that we have found the *best* vocation and the *highest*, when we bring souls diseased, within the healing power of His immortal Gospel. In all our attempts to arouse, establish and enrich the religious life of the Immigrant, and to aid in its expression in reverent worship and Christian service in the community, we must not overlook the necessity of ever "holding forth the Word of Life," "which is the power of God unto salvation to every one that believeth." Sometimes it is said nothing will be the same after the war, and the Church must not plan to be the same.

It is here care must be used. There must be adaptation of methods, surely, but the fundamentals can not change. Truth does not change. God does not change. The Atonement does not change. The vast changes which the war has brought and will bring, must not blind us to the permanence of much the world had before the terrible battle for freedom and democracy was waged. Some one has wisely said, "One of the objects of the war is to see that some things have a chance to remain the same."

In order, however, to make possible an

effective evangelism, certain preparatory work of a social and educational nature will be necessary in almost all instances; so in addition to this main objective of the Church for the Immigrant, there are other tasks closely allied of vital importance. Among the first we find the overcoming of national and racial prejudice, and the bringing about a better mutual understanding of the races. I am reminded of the prayer of an old colored preacher in which he asked "the Lord to give the white folks the understanding to see that the colored people were not all lazy, worthless or dishonest and give the dark race, grace to know that all whites were not rascals and liars." The prayer is just as appropriate when we consider the necessity of a better racial understanding between the Americans and the Immigrants. Religion, if it is leaven, ought to be strong enough to spiritualize the thing it touches. It ought to give us the arrest of thought that would make us see more clearly the debt of gratitude we owe the Immigrant for the many contributions he has made to our national prosperity —how he has added to our resources in the field of art and music, and by his physical force has wrought mightily in the promotion of our material welfare. And the stranger within our gates needs to recognize what he owes to our people for the freedom and opportunities that come to him as a citizen of our beloved country.

It is to the Church we must look for the instruction of the Immigrant in our Christian ideals as a nation. The eagerness of foreigners to learn our language, opens wide the doors for effective service

This truck-load of boys and girls is starting off for a picnic in the park. No wonder they look happy, for their homes are in a crowded part of New York City where there is little room for play.

Courtesy Missionary Education Movement.

in this direction. We hear much said about the education of the Immigrant lest his ignorance become a menace to our civilization; not so much about the religious training needed to fit him for the life that now is and to prepare him for the life that is to come. The emphasis must be placed on the nuture of the soul life by those who have named the name of Christ. A well rounded schedule for the education and training of the Immigrant would be "English Classes, Civic Instruction, Bible Teaching."

When the war is ended, and the awful price of victory is summed up, the tragic needs of men, women, and children will be heartrending. The orphans, the cripples, the blind, the diseased in body and mind will make their mute appeals to the representatives of the Master for help, sympathy, and other loving ministries. There will be innumerable opportunities for the Church to champion the cause of the weak and the oppressed. The Immigrant will need the friendship and protection of the Church on account of the ignorance of our American life. In the industrial world, he will need the Church to aid in securing laws that will give to him a fair industrial opportunity and which will often mean more to the foreigner than any measure of payment in money for services rendered.

HOMELESS!
"There are more children than adults in the world, and the same holds true of those in poverty."

A Lithuanian recently in addressing an important commission of the Masachusetts Legislature in the interest of the foreigners, suggested the establishing of schools for saloons in sections inhabited by these people of foreign birth. He struck at the very root of the most menacing evil in society and proposed as the substitute for it the very bulwark of democratic civilization. If the saloon *must* be permitted, the *very last* place for it is to exist from the standpoint of the best interests of the state and nation is in the sections where many of the non-English races are forced to live by economic circumstances.

As to how the Church shall meet and discharge its responsibilities to the great tide of immigration that will come to us after the war, is still an unsolved problem, but this we know—*great causes* can only be advanced by *great sacrifices*. In these trying days, we are learning how to give of our means, of our strength, of our time—to give even our hearts dearest treasures, that the cause of righteousness may win.

In the days to come, we will have learned the way and be ready to undertake other great tasks. The solving of the Immigrant problem will doubtless come in as a part of the program of the Church in the work of re-construction. Our experience in united effort in these days will bring the churches into closer fellowship and co-operation in solving the problems of the future. A united effort to educate, assimilate, and Christianize the foreigners in the home-land, could not possibly be excluded from the objectives for the good of the Church and the nation. Plans to conserve the religious forces of the war by co-operation is a timely topic for conferences in our Church organizations and philanthropic councils. As a result, plans many and varied, are suggested to make the Church more efficient. We hear of such principles of efficiency as "a clearly defined objective," "rigid economy of expense and time," "conservation of resources," "concentration of effort," "specialization of work," "distribution of responsibility," "supreme emphasis on results," which are in brief, maximum output and income." In the application of these principles to the Church and its work, we will find some sharp differences as well as points of likeness between business and the Church which must be recognized. The difference in the motives, materials, tools, forces, and the kind of results must necessarily be taken into consideration.

The nurture of the child life among the Immigrants is one of the best investments the Church can make toward discharging its responsibility. It has been well said, "The child life of our nation is our second line of defense." We are somewhat slow to recognize the vital contribution of constructive work for child life to the solving of the immigrant problem although our missions among the children of the foreigners have been one of our most fruitful sources of progress in reaching them with the Gospel. God grant that we may be given vision and power as a Church to meet and discharge our full responsibility.

POLYGLOT NEIGHBORS.

By Mrs. Mary Clark Barnes, New York City.

HAVE YOU thought of the part being played by the Great War in the solution of America's "Immigration Problem?"

Read the lists of names of "selected men" called to "follow the colors" and notice indications of the nationalities of those who are listed. Have you noted the addresses of the men whose names look unmistakably foreign? Do some of them live in what is recognized as "the foreign quarter" of your community—across the river, or the other side of the railroad track?

You look proudly, even though through tears, at the star in a service flag which indicates that a man from your house has followed the call of his country to lay down his life, if need be, that the cause of freedom shall not perish from the earth. Your man has gone forth with higher courage, stronger power to do and to endure all that may come to him, because he knows that you understand.

How is it with the man going in the same company whose name is spelled with so unaccountable a combination of consonants and vowels as to seem to you to be unpronouncable? It may be that he goes, as many are going, only because he must. He may not know enough of the language of America to understand causes or reasons. Lessons in English will be given him in camp to enable him to understand and obey orders. Through comradeship with native-born Americans in the enforced companionship of camp life; in the interchange of thought and feeling which inevitably comes under such circumstances with the growth of mutually understood vocabulary, the foreign-born men become Americanized. Wherever born, however bred, those who come back will come as true Americans. The flag which they have followed through the fires of mortal combat will evermore be priceless to them.

And their non-English-speaking families at home. What of them? Your man will go into battle side by side with the man of unpronouncable name. They will have learned to keep step together. They will loyally stand together and as loyally fall together, if need be. Who is standing beside the woman in the little foreign home in America from which that man has gone? Who is patiently teaching her the language which her man is learning in camp? Who is helping her to understand something of what the war is about? Who is sharing with her the good news and keeping step with her in meeting the inevitable silences and shadows which sometimes darken the way? Who will help her to keep in communication with her man as often as possible? She does not know how. Who will be so good a neighbor to her that she will find it possible to confide her perplexities, her ignorances of the best way of managing the affairs which he, heretofore, has managed for her?

Who will lead her to recognize the love, the unfailing care, of her own heavenly Father Who never forgets, Who always understands and Who, day by day, will give strength for the day?

It cannot be done in a casual call. It never can be accomplished as "charity work." Hearts respond only to heart service.

The *Neighbors League of America* is for the promotion of this type of service among the non-English-speaking adults of our country, whether found in the homes of our soldiers and sailors or elsewhere. The Chief of the Division of Immigrant Education of the United States Bureau of Education, Dr. Harrison H. Wheaton, is one of the official Counselors of the Neighbors League of America and is a valued member of the Staff. Commendations of the League's work which come from him and from other immigration workers are highly valued; but we prize even more highly the responses to service which come from homes in which neighbors have been sorely needed.

It was in such a home, not long ago, that a woman said timidly, "I prayed for a good neighbor; but I did not know that it could be."

They are not all praying. In many non-English-speaking homes among us today the women are filled with bitter resentment against the Government that has drafted their men into service and against everything American, including the language. Those who most need such service as the Neighbors League offers to render often are least willing to receive it.

One woman who was approached with an offer of English lessons said in her native tongue, "No. I want nothing of America except my husband who has been taken away. We came to America because we were told that in America is no forced military service; that in America we could be free to make our own home and to be at peace. Now, when our baby is coming, when I need my husband as never before, he is taken into war, just as in the old country and I have no friend in my time of need."

The hearts of many women in similar condition are filled with hatred of America. Not knowing the language, being out of touch with American thought and life, they know nothing of the meaning of America's entrance into the war. They do not dream that the very freedom which they have sought in America is at stake in the issues of the war. But it has been found possible through the neighborly approach to gain entrance even to hate-filled hearts and to win them to love and loyalty, not only to America but to Jesus Christ and to His ideal of service for others.

All who would like to share this work are invited to write to the Neighbors League of America, 23 East 26th Street, (Care Room 1017) New York, N. Y.

OUR MISSION TO THE ITALIANS.

By Mrs. Mary McKee, Butler, Pa.

WAR CONDITIONS and times are bringing about wonderful changes in this special field of our adoption. "Hitherto hath the Lord led us," is being manifested every day among these people.

To the Italians we owe a debt of gratitude which we can never repay for the preservation of the Bible handed down through the bloody persecutions of the Sixteenth century most of all. Again the demon of war is raging and the same agencies which wrought terror and misery in ages past are abroad in the land. That propaganda depriving men of the right to think for themselves; seeking to become the arbiter of conscience, the "boss" of their civil rights and even their eternal destiny is more virulent and active than ever.

Well does the adversary know that every word of prophesy is sure and will be fulfilled altogether; that the time is not far distant when autocracy must cease and the kingdom of our Lord and His righteousness enter in for ever and ever.

It is the front trench of Armageddon in which the church finds herself today. If the church people could only understand what the Italian people are struggling against. They are fighting, bleeding and dying in Italy for liberty. They are fleeing to this country of high ideals. But even here the shock waves of oppression and depression pursues them.

There is that power directing from the city on the Tiber which would establish "Little Italys" all over this country, retaining the language and the customs of the mother country. This power would side track the public night schools, keeping the people in even intellectual darkness. The public schools would be wiped out of existence, if that could be possible. Above all the people are being deprived of the word of God. The right to read for themselves as a lamp to the feet; the only infallible rule and guide for life; the foundation stone, even the very breath of our democracy and freedom.

The following incident seems incredible in this day and generation. An Italian woman obtained a copy of the Bible. One day the "Padre" came to the house and demanded that book. She refused to give it up to be burned. "Anathema! Anathema! on you and your household!" said the "Padre." Showing that the old insidious foe of human rights is neither dead nor sleeping.

That these are times of pernicious activity, this is only one example. There is no hesitancy to use threats perverting even the flag under which we live to accomplish their aims and commands

THE MISSION WORKERS AT BUTLER, PA.

This newcomer from Italy is bringing her clothes to America in a bundle instead of in a trunk. Holding things on your head is a splendid way to keep from stooping. Perhaps that is why the women of Italy and other countries where people carry things in this way usually stand so much straighter than we do.

these people to go on blindly in their spiritual bondage.

The sophistry of infidelity, the supremacy of the priesthood and the unreasonableness of illiteracy are the giants of despair that confront the worker at all times but now comes the call down the ages to "go over the top."

We must stand for the rights of these people, no matter how humble, to read for themselves the whole Word of God. "And having done all to stand being able to give the reasons for that which within us lies," like Paul.

Nothing appeals so much to Italians as "Paolo." For are they not Romans, every one of them? They are breaking away by hundreds from their bondage and are being prepared in God's great plan for the Gospel. "Evangel," they say. That the seed already sown has fallen on good soil is proven in this recent incident in Butler Italian Mission. How their faces light up when they hear the word citidiya or citizen. They understand. Roman citizen, American citizen. How loyal they are.

The communion season was at hand. Services were being held preparatory. As always, owing to the half understanding of the language and certain busy workers of the adversary, the outlook was not promising. But the Lord's plan was not our plan this time. He works in mysterious way. In His wisdom He took from us one of our girls, Louise Acquiviva. Beautiful, bright Louise. She had united with the church just one year ago. Such a funeral was never seen in Butler among the Italians. Hundreds came to look at the fair sleeper under the blanket of white flowers. The funeral was held in the church without "book and bell and candle." Rev. W. E. Baird in English, Rev. M. Renzetti in Italian, preached the word. The result was ten accessions to the church at the communion. Eight were young men, two were young women over twenty-one years of age.

Guglielmo Marconi, who invented the wireless telegraph, is only one of Italy's great discoverers. The astronomer Galileo, who invented the telescope, was an Italian, and so were Christopher Columbus, who discovered America, and Amerigo Vespucci, the navigator for whom America was named.

"When we came from Italy, grandma came, too."
Courtesy Missionary Education Movement.

Another visible evidence that the truth has fallen in fertile soil is the way the Italian women have responded to the American Red Cross knitting. Again we were interfered with. They were ordered to give to the Pro-Italian Red Cross which only lends aid to the *faithful* sending a huge medal to the padre. They are all expert sock knitters. No words can describe the pathos of this crucial time among the Italian women. Their sons are in Uncle Sam's army. Near relatives, if not sons, are in the Italian army, fighting, bleeding, dying on the Alpine heights. Very few of them can read. So they get their information second hand, third hand. All they can do is cry—woman like.

But when Miss Bess Eakin came with the yarn that was something for them to do, and while their fingers are busy it relieves the heartache a bit.

Thus the entrance has been gained into many Italian homes. Like Lydia of old working with her hands among the threads and the glittering needles, the old, old story is told of Him Who came not to be ministered unto but to minister to every one regardless of religion, race or color.

This one touch has brought us women very close together. If we can win them for Christ, what liberty loving individuals they will make, and what an influence they will have in the coming generations. Far greater than the military camps and the armored battle ships.

When the time comes to lay down the guns we will have the satisfaction of knowing that we have done our part in the triumph of democracy over autocracy and the advancement of His Kingdom on earth.

OUR WITNESS TO ISRAEL AND TO GOD.

By Rev. Thomas M. Chalmers. D. D., Missionary to the Jews, New York City.

BRONX UNITED PRESBYTERIAN CHURCH
187th Street, New York City.

THE GREAT war has placed a new emphasis on mission work in every land. The great changes going on have roused the minds of men and stirred their hearts. A new spirit of enquiry pervades society and the sense of the eternal has come to multitudes who hardly thought of the future before the war plunged so many strong men down to death and made hearts and homes desolate all round the earth.

While God's laborers are pressing His work more devotedly and with larger comprehension in China, Japan, India, Africa and elsewhere, there has come also to many believers a deeper sense of obligation to the Jews and a realization that God's great strategic plan for world redemption cannot be accomplished until the Jewish people return to Him. We believers are responsible for giving the gospel to the Jews. They are included in the "every creature" of the Great Commission. If we fail then we rob God of a part of His glory and Israel of blessing. Are our readers willing to have no part in helping the Jews find God, and so to lose the blessing of those who bless Israel?

The witness of the gospel to the Jews at this time is for two things, to complete the gathering out of "the remnant according to the election of grace" and to prepare the Jewish people for their coming national conversion to Christ. Each of these is of the highest importance. The salvation of the nations hinges on the ingathering of Israel, for the Jews are appointed to be God's final witnesses to bring the nations to Himself. See Acts 15, 13-18; Isaiah 27, 6. It becomes every Christian to consider what is his duty in regard to the Jews. Woe to the churches if they neglect the Jew. It is to forget God and His great command. The result of persecuting Israel is seen in the plight of Russia and Roumania, stricken down because they forgot God's threatening against those who curse the Jew. Will not forgetfulness of the Jew also bring its punishment in blindness of vision and poverty of spiritual life? May we not see here the cause in part of the spiritual sluggishness of the American churches and of their unfaithfulness toward all the unsaved world? And if we do not rise to the new call of the present hour and give the gospel to the Jews, what will be God's dealing with the churches of this rich land?

Under the pressure of great world events and the divine urging the Lord's witnesses among the Jews are pushing the work afresh in many lands. Opportunities are multiplying, and many Jews are ripe for receiving the testimony of Christ. It is true that the mass are filled with the new enthusiasm of Zionism, and seek to establish a home for their nation and to work out their own salvation in the life of the nation. But God has His work among them and is using the stir of today to draw many to Himself. Now is an opportune time to give the gospel to Jews.

The life of the great New York ghetto, with its one million five hundred thousand Jews, has been widened and deepened by the war. Over thirty thousand Jewish young men have joined the ranks for battle, while the Jewish Legion has been formed and gone forth in various detachments to fight on the soil of Palestine. Under the blue-white banner of Zionism they hope to win a new national home for their people. There is a new stir and new enthusiasm on every side.

Our work goes on under these conditions, not so militant as in the days when we were down in the heart of the fanaticism of the ghetto, but with scenes of quiet blessing and now and then a bit of persecution for those who quit the old religion of death for new life in Christ. One young man, who has stood faithful to Christ even in his home, has endured much persecution from his parents, who are very bitter after several years and have now driven him for the third time to leave the city. He has grown steadily in grace and in Christian character. The work for the women goes on, after ten years of divine love and power. We are waiting for the time when we can have our own building, in which we can have a wider ministry. The street work gives many opportunities for reaching Jews who never enter a place of worship.

The continuance of our witness to

Israel is also a witness to the faithfulness and loving kindness of God. This work was begun in 1906, and ever since God has been its true support. We adopted the plan of asking Him for money, and never go to men and women for a penny. Workers entering the field with us are told distinctly that any approach to men or women for money will be sufficient cause for dismissal. All understand and accept this principle. We sometimes speak of the need in our magazine, *Prayer and Work for Israel*, but even this is seldom. The result is certainly gratifying. God has supplied all our needs. We report this to His glory.

It has often been humbling and amazing to see how the money came in from many parts of the world, even during this dreadful war. Our little magazine goes into many lands and stirs the Lord's remembrancers to pray and give for Israel. We met a Danish lady, a Christian worker, in London over a dozen years ago. She gets the magazine in her Danish home, and has several times sent us gifts for the work. Recently she sent us 500 kroner ($147.05). During the past year we have had gifts from Australia, Brazil, China, the Congo, Egypt, England, Hawaii, India, New Zealand, Switzerland and many parts of Canada and our own land. These gifts have varied from fifty cents to four hundred dollars, and in the year 1917 we received over $5,700 for the work, besides more than $5,100 for the building fund. All this has come in in answer to prayer.

THE WEEPING JEWS AROUND THE WALLS AT JERUSALEM.
"For the people shall dwell in Zion, at Jerusalem thou shalt weep no more."

The Lord permits the treasury to become very empty at times, but this is for our testing and for drawing us nearer to Himself. It sends all the workers to the throne. We have a weekly meeting for prayer, when all matters are laid definitely before God. It is felt that He is seeking to lead us into deeper consciousness of our dependance, and the result is larger blessing. We can recommend this way, for it means that consecrated money is sent in and the blessing of the Lord may rest upon it. It comes with much prayer from the donors, which means wider blessing all around. We do not mean to say that this is the only way for raising money for Christian work. It is not sinful to ask men for money, but the Lord led us definitely, after much prayer, to this way. We are satisfied with this method of support for us. Many of our readers know that we have pastoral charge of a congregation in this city, but this is entirely apart from the Jewish mission work. This congregation is on a different financial basis, and in building a new church recently we have been willing to ask men directly for their help. But in all our mission work for the Jews we make no appeal directly to any man for money. We believe this has been for the glory of God.

Reader, do you pray for the Jews? Are you willing to labor for those who live in your town or neighborhood? God is calling for witnesses, and He will bless your efforts to bring the gospel to the few you may reach but whom we cannot. If tracts are desired for distribution, we shall be glad to supply these in English or Yiddish. But above all, pray for Israel and for us.

THE MEXICAN IN CALIFORNIA.

By Irma G. Allen, Fresno, Cal.

TO UNDERSTAND the Mexican of California as he now presents himself, one must know the elements of which he is composed. In a discussion of the missionary problem of the Mexicans scattered throughout California, we cannot separate it from the problem of old Mexico. This problem was created while the Southwest was under the Mexican flag or further back while it was yet under that of Spain.

Of these conditions we are all more or less familiar. Old Spain has left her impress upon the whole Southwest. Spanish names still cling to villages and towns. The language and religion of Spain are to a great extent the language and religion of these so-called Mexican people who reside in California.

Recently their numbers have been increased by refuges from the rebellion troubles of Mexico. Principally they are decendents of the early Mexican settlers in California and the descendents of the inter-marriage between the early Spanish explorers and the native Indian. Frequently one will hear this, "My great, great grandmother was born in this valley," or "In these mountains." Usually they will say that they are from the House of Castile and that they speak with the Castileion accent. This satisfies their desire for aristocracy though they may not be able to read the language that is music to the ear.

Thus, a new race, neither Spanish, Mexican nor Indian but a blending of all share the honors of the native sons and daughters of California. Yet be it said, to the shame of the Protestant church of this glorious state, this new people does not know Jesus Christ. People of the United States are more ignorant of the needs and conditions of these people than of the people of any other part of the world. When the great Christian Endeavor convention met in Los Angeles in the midst of thousands of Mexicans, representatives of various nations were called upon to rise and show their numbers, the leader had to be reminded of the Mexican people, and was amazed at their numbers, he said he had not expected to find them in attendance.

POPULATION.

In order to get work of various kinds in various seasons the Mexican is constantly shifting about. There is a certain location which he calls home yet in the spring he, with his family, will be found in a farming section where extra labor is needed; in summer time he is seen gathering fruit or working in the packing houses; in the autumn he camps in the walnut orchards. The whole family to the toddling child each has a share in the labors.

The railroad companies which get most of their labor from the Mexicans are constantly shifting their men from one place to another. They reside in tents or rude shacks. Sometimes these dwellings are made of old freight cars. These abodes are kept clean and free from filth and vermin only by a monthly cleaning day in charge of a railway official. At this time the housekeeper and her family possessions are ejected from the building while a fumigating and whitewashing seige is waged. These administrations are not always performed with a gentleness that helps to develop better housekeeping.

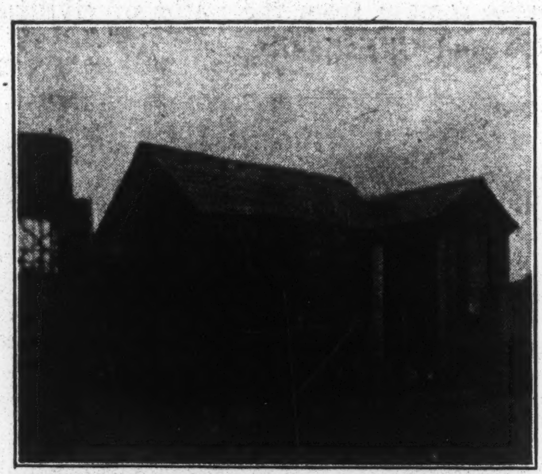
Because of the much moving about, accurate population records are difficult to obtain. As near as can be estimated there are over 40,000 Mexican people in California.

Until recently the Mexican people have lived quite apart from the American population in small villages where the Spanish-speaking priest had full control until the Protestant missionary went in. Ignorance and immorality, superstition and witch-craft exist in parts remote from the paths of civilization and Christianity.

"Be it ever so humble there is no place like home."

HABITS AND CUSTOMS.

The home life of these people is far from being uplifting and inspiring. Those who are constantly moving about take shelter in any old deserted house regardless of its being inhabitable. Some construct rude dwelling places out of tin cans, canvas, and odd pieces of lumber. Not for artistic effect, but to protect from the hot sun usually a purgola covered with vines or palm leaves is added on the sunny side which indeed does give a pleasing and comfortable appearance. They have little or no furniture. I knew one family who lived all summer in a barn. An oil stove for cooking and a few tin dishes completed their list of household furnishings that they did not construct themselves. A few convenient boxes from the store served as chairs and table. Blankets rolled up in the corner by day were handy to serve as beds at night. The wall divided its space between the scanty wardrobe of the family and the harness, saddle and other things belonging to the horse which stood on the other side of a thin partition. Five or six dusky bright-eyed children ran and played about the yard.



A Typical Mexican Dwelling.
The main part has no windows.

If there are windows they are darkened. Even in homes of the more prosperous, the shades are always kept down. This is a convenient custom for when window panes are broken they can be mended with boards with inconvenience to no one. Many houses have only the earth for a floor.

It was my privilege a couple of years ago to attempt some settlement work in one of these Mexican villages. They are very suspicious of attempts of the white people getting into close touch with their home lives. Through the assistance of the public school teacher who spoke Spanish, the children were encouraged to attend the Sabbath School at the school house. Thus I was associated with the public school and in time won the confidence of the parents through their children. Also the few sentences of Spanish I soon acquired opened many a door for me.

My experiences were varied and most interesting. In one home to which I frequently went there were six or seven very bright children. The mother was a native of Mexico and the father a white man from the Utah Mormons. Getting admission to this home was a long process, as the mother on hearing my approach would begin to sweep her untidy floor. She usually kept me knocking till at least a half peck of rubbish was piled up before the rear door and she had swathed her head, turban fashion, in the first handy rag that her hand found. Finally on arriving at the door she would be quite surprised to see me. "Had I been knocking long?" "She was so busy she did not hear me. Her children did keep her house in such a mess. She was so glad to see me. Come right in, etc." Then with her apron or her dress skirt she would shoo her touseled headed brood out the back door to go wash themselves before they could stay in to talk with "the teacher."

When young women are employed in homes of the white people as house maids, they learn to become very good housekeepers and carry many ideas back to their cheerless homes. True they also learn the unimportant things in these American homes. It is really amusing to see their dark faces covered with paint and powder.

Marriage laws have very little meaning to them. If a man tires of his wife he may leave her and choose another. Although that custom is not as common as a few years ago. There is too much sentiment against it as they mix more among the white people.

The children may attend the public school but the mother may never meet with the Parent Teacher Association. In a few cities definite missionary work has been attempted and one or two places a settlement work has been tried by the public school. But for the most part absolutely nothing is being done to lift these women out of their wretched conditions.

Of course they have their own social life. Picnics, weddings, dances, races; all attended by the evils of drinking and gambling. Unless in dry territory there is a nearby saloon and always a billard hall.

They have very little idea of economy. When they have money it goes for whatever their tastes demand. I have known them to pay sixty or more cents for the first watermelon in market, when they would be in want for substantial food. They will go to a "Movie" if their nakedness is hardly covered. Being fond of bright colors when they do spend money for the wardrobe they come out in all the colors of the rainbow, regardless of suitability or durability.

Only once did I succeed in getting the mothers to attend a gathering at the school house and that was the occasion of a cradle roll gathering when I promised them I would take their pictures.

They were always glad to have me come to their homes with crochet hook and bright yarn to teach them how to make socks for the babies. Some already had learned to do very beautiful needle work.

On a Fourth of July, during the "Villa troubles" on the Mexican border, I spent the day calling from home to home, leaving paper dolls for the children and flags for the mothers.

A Cradle Roll Party.

When once a confidence is established a real warm friendship grows and they are very grateful for all done for them. I shall not soon forget the attachment formed in one home where a boy of my Sabbath School was injured by a horse. Frequent visits in this home soon won for me a warm place in their friendship. The dear mother who could speak no English would look volumes of gratitude as she kissed my hand in greeting. A new light in her dark eyes would glow as she read the Spanish version of John which I had given to her. Ah, the pity of it all is that so few of them even read the Spanish. How shall they know of Jesus and His love? Does not the Master's "Go ye" include these people?

Occasionally one finds a church which furnishes the services of a Spanish-speaking missionary to go about among the homes teaching the mothers to care properly for the babies and nurse them in sickness. Sometimes a Mexican church is established. In Santa Ana there are nearly 100 members in the Mexican church.

Their sense of time is quite amusing and disappointing to the Sabbath School teacher or the preacher. They pay little regard to the time set for the service to commence. They will come straggling in any time before the closing prayer, and sometimes miss even that.

Children Day Celebration.

I found a sure plan was to arrive at the village early and go around to tell them it was time to go to Sabbath School. One day when a family failed to come I went to inquire the reason. "Oh, we did not know it was Sabbath," was the reply.

Another day I found no one at the homes. On inquiry I learned that the whole Mexican portion of the village had gone to an adjoining town on the occasion of the christining of a baby, one of my Cradle Roll. When they returned they gathered at one home where there was a celebration feast. A sheep was "barbaqued" with all the other good things that go with such a feast. Needless to add that I returned home having had no Sabbath School that day.

But space forbids that I take you farther into the home life of these poor, neglected, spiritual needy people, for whom thus far so little has been done.

RELIGION.

To be a Mexican is to be a Catholic, even though one only attends church twice in a lifetime—when christened and when married. The customs of the Catholic church appeals to their superstitious nature. Therefore it is not necessary that they attend regularly any of the services. This is so unimportant that there are very few churches and services for their benefit. A priest will refuse to hold services in any community as soon as the people grow careless about the finances. Some priests try the oppression used in other countries. A mother of one of the children in my Sabbath School told of the priest standing at the door when "pay day" came and demanding of each man a portion of his earnings. Her husband gave the priest a twenty-dollar gold piece asking that nineteen dollars be returned. The priest kept it all. Another priest threatened a family with a refusal of burial privilege in the Catholic cemetery.

The Home of the City Missionary.

THE UNITED PRESBYTERIAN MISSION LIBRARY
475 Riverside Dr., New York 27, N. Y.

if they did not take their children out of our Sabbath School.

The Protestant church has done very little to reach the Mexican. In some of the larger cities there are missions and settlement work established but in no way is it adequate to reach only a very small portion of the population. A city of forty thousand has a small settlement house presided over by one lady missionary who is wearing herself out trying to reach 2000 Mexicans who live within its limits. In the vicinity of Los Angeles some greater attempt has been made in the way of schools and definite evangelistic work. There are hundreds of small villages and sections of larger towns where absolutely no effort has ever been made to better the conditions of this shunned, ridiculed, misused and neglected people.

What are we going to do about it?

The children will grow up as the children of other families grow. They are citizens of the United States. They may be the balance of power in helping or hindering the progress of your boys and girls according as they are given Christian training and opportunities. Shall we leave them to gather the crumbs at our door or shall we lift them up through our schools and churches showing them the power and love of Jesus Christ which shall take the place in their lives of ignorance and superstition. If they are lost, who is responsible?

Their leaders must be of their own race and of their own thought and speech. Steiner says, "Blood is thicker than water, but language is thicker than blood." No alien can get into the most intimate life of the Mexican, but the alien in blood may be bound to them by spiritual and sympathetic ties as to be helpful in developing leadership among their own people. Thus it will be possible to reach the largest number of these people for Jesus Christ.

John, being in the Spirit, had a wonderful vision of things that should come to pass. Would that we could get in the Spirit and have a glorious vision of the magnificient possibilities, of the latent energies, and of the unpolished diamonds that lie beneath the surface of these dark skinned neighbors; our brothers in Jesus Christ.

The task of transforming this race of California Mexicans into a mighty power for California and Christ, who will stand for the right of man to be and to do the very best possible, is today in the hands of Christ-centered men and women. What will you do about it?

THE NEED FOR FIELD WORKERS IN THE NORTHWEST.

By Mrs. Wm. C. Kruegel, Pullman, Wash.

IT SEEMS a good time just now when the Annual Convention is about to meet to plan for the next year's work to tell the women and the church at large something of the situation in the Northwest. We are sure that the church, over one-half of whose membership is centralized in an area not any larger than our one state of Washington and consequently highly unified, has realized neither our need of a warmer connection with this main body through permanent field workers, visits of returned missionaries and conferences headed by representative national workers nor the vigor with which other denominations are pushing this Northwest work.

Here in Washington which is one-half again as large as Pennsylvania, we have twenty-two churches in fourteen different cities or towns. We are fourteen hundred miles from Denver which may be considered as our nearest link and several thousands of miles from the main office and publications of the church. The average mail is somewhat slow and often notices of church events in which we are to have a share reach us *after the event is over*. This is especially true of the Sabbath School. Now what are you going to do with us? We want to get away from the feeling of isolation and vagueness. We want to be assured that although thousands of miles away we are, after all, a vital part.

In the nineteen years that our church at Pullman has existed I think I am correct in saying that we have had five inspirational visits—two from Mrs. Alter, one each from Miss Margaret Smith and Miss Henrietta Cowden, and one from Dr. Hutchison and Dr. White. In with this should be counted the Spokane Convention, the benefits of which are with us yet. These are of blessed memory *but they are not enough.* What rallies, presbyterials, summer conferences, conventions of all kinds you have in the East and Middle West! What splendid accounts in the church and Bible school papers! What inspiration of workers straight from the home and foreign fields! May not some at least of the drippings reach us? May it not at least be the fixed custom that every missionary going to the Orient by Seattle shall stop off at each church en-route? Pullman is but eighty-five miles from Spokane and could be included.

PULLMAN, WASHINGTON.

From Spokane to Seattle, on the Northern Pacific is 400 miles. Along this entire length will be found three United Presbyterian church, with three others not far away—six in all. Railroad fare is nowhere less than three cents a mile plus war tax and interurbans are practically *nil,* so it is impossible for us to come together often. We must have someone to come to us; permanent field workers who can remain a week or two in each place, get acquainted with the people and their problems, help to solve them.

We need a student secretary to travel from state to state visiting colleges and placing before the students God's work as a life-work, the ministry, the home and foreign field, teaching or nursing or acting as physicians in our missions. We have been twice honored by a visit from Miss Isabel Laughlin, student secretary of the Presbyterian church. The church schools do not need these visits, but remember we have no church schools in the West. Our young people go to the state universities and state colleges. How important that we should give them the uplift along religious lines that they receive almost daily from noted speakers and artists.

Here at Pullman, the home of the State College, were enrolled 2130 students last year. Twice every week occur assembly periods of one hour. At almost every one some one speaks of at least state-wide fame, and very often known throughout the Northwest, or the nation. The address I have heard most favorably spoken of this year was given by James Burns. Burns of the mountains of Kentucky. These heroic figures appeal to our Western young people. Give us more of them. Put the challenge of the Cross squarely up to them. We are pleased to consider our beautiful church in Pullman as truly a mission field as any in the country. Here is our opportunity to train young people in Christian service. Our engineers, farmers, miners, foresters, veterinarians, trained homemakers, teachers go out into the great Northwest of over 200,000 square miles and establish Sabbath Schools and Young People's Societies which the people have an opportunity to attend possibly for the first time in their lives. I know of one girl now in college who until she was twelve years old tended sheep in the Cascade mountains and did not know there was a God. She had made up a religion of her own from nature. One of our graduates settled in a Catholic community where the only Protestant church had been closed many years. As soon as he could save enough money, he purchased a car and every Sabbath goes ten miles for the nearest pastor and takes him back after the service. Forty miles of driving. I may say that this man had never attended Bible school until he came to college. We might give more similar instances. A year ago last winter when five of the big men of the Christian church had a "Men and Millions" meeting here of two days, three of our students offered themselves as missionaries.

Our women's missionary societies need inspiration. The words still burn in our minds of these few servants of God who have visited us. We long for something more than the printed page. In these war times when the Red Cross and kindred war work calls so loudly we need to be reminded that the foundation of it all is the church and its institutions. Field workers could do this, for the personal would not obtrude and local demands would be given proper perspective in the Great Commission.

The activity of two other denominations may be seen from the following extracts from the leading Spokane paper. The first is from the paper of April 21st, headed:

METHODISTS PLAN MODEL PLANT.

The Rev. Dr. Paul Vogt, of Philadelphia, Superintendent of the Rural Life Department of the Board of Home Missions of the M. E. Church, spent Friday in Spokane. He outlined plans for the establishment of a model or demonstration church plant, to be located in some town selected from the Wenatchee district. The Board will make appropriations for the complete equipment of the plant, providing gymnasium, library, shower baths and other features, adapting it to community service.

The other is from the Spokesman-Review of March 31st.

PICK SPOKANE AS CENTER.

Christian Church Folk Rent Offices.

Recognizing the importance of Spokane as a center for covering the four Northwestern states, the Christian church has stationed its third Northwest superintendent in the field and has decided on the fourth to be sent here soon.

The three are, Northwest superintendent of Bible School Work, Northwest representative of the home and foreign mission board, Northwest representative of the National Benevolent Association of the church. The fourth will be a representative of the Christian Women's Board of Missions.

EVANGELICAL WOMEN MEET.

Mrs. E. M. Spreng, National Women's Board Head, Speaks.

Mrs. E. M. Spreng, of Cleveland, Ohio, president of the national board of the Women's Missionary Society of the Evangelical Association, spoke to women of the Evangelical Association churches of this section in the First church yesterday afternoon and last night. There was a good attendance, women being present from 14 churches of the city and the towns outside of the city. The Rev. A. Zabel, district elder of the district, presided.

"We have tried to emphasize in each local auxiliary that the Women's Missionary Society is a great part of the church work," Mrs. Spreng said. "The women are an aid to every institution in the church and all such work is an extra service to help the church to bring people to know of Jesus Christ. The contributions of the women are an extra aid and their principal work comes in deepening the spiritual life and in aiding the educational work in the interest of missions."

—Spokane paper, April 25.

UNITED PRESBYTERIAN CHURCH, PULLMAN, WASH.

The Presbyterians have recently established a college (Whitworth) just outside of Spokane. It is beautifully located; the buildings are artistic and well-planned. I attended a cabinet conference of the Y. W. C. A. there last Spring.

Space fails me to tell of the unceasing activities of all other denominations in the Northwest.

Another fact to be reckoned with and I think not generally known is that a great part, more than a majority of the members of the Northwest congregations were not brought up United Presbyterians. In our own church (Pullman) the pastor tells me that not more than one-fifth or forty out of our two hundred members were originally United Presbyterians. The obverse is also true. In some of the Presbyterian churches some of the strongest workers are United Presbyterians. The friendship between the two churches is very warm and a desire for union practically unanimous. It would certainly be the greatest blessing that could come to us. The Presbyterians have four hundred churches in Washington and Oregon and thirty-five thousand members, several colleges and numerous field workers.

We are not divided, all on body we,
One in hope and doctrine, one in charity.

As the war workers are throwing to the winds all denominational differences, and centering on Him in Whom we are one, may we, over two million strong, go forth to battle for our Great Captain, the King of kings.

Until this be accomplished, send us of your strength.

UNITED PRESBYTERIAN OCCUPATION OF THE NORTHWEST.

By Rev. R. H. Elliott, Pastor First Spokane.

THE UNITED Presbyterian Church has always been in the Northwest. Nearly six years before the union of the churches in Pittsburgh, Pa., the same churches formed the United Presbyterian Church of Oregon and upon invitation later became a part of the larger union. We perhaps would expect, then, to find that the United Presbyterian Church had occupied the country. But for a Church to occupy a country there must be people to form the church. In order that people might come there must be ways of earning a livelihood—land must be made fit to produce, railroads must be extended to carry people and products. Now the Northwest is a developing country, the occupation by people is just being made in some parts, so the occupation by our churches is still an unfinished task.

Let us define what we mean by the Northwest. It is made up of the states of Oregon, Washington and Idaho. To this we should also add the western half of Montana, making our district almost a perfect square. At present we have but one synod, the Columbia, which is made up of four Presbyteries: Puget Sound, Oregon, Spokane and Idaho. These Presbyteries practically occupy all the territory, except central Oregon and western Montana.

When a church goes in to occupy a country there are several things that must be considered. Not simply must there be people present but also must there not be sufficient churches on the field for the number of people there. If another church has already occupied the same field it is foolish to attempt to establish a work that might possibly destroy the work done and also only prove to be a weak holding of our own. To have a church there must be at least a reasonable opportunity of having a church field, and this is taking for granted that a suitable man is placed in the field. Naturally, then, the places to be first occupied would be the larger cities. But there must be reasons for large cities. The Northwest has more reasons for small cities than for large cities so there are consequently but few cities that we might speak of as even fair sized cities. The largest of these are found on the coast—Seattle, Tacoma, and Portland. There is always room in a large city for a church. These cities have been occupied, and the work has been established. Besides these cities, there are numerous other coast cities from 10,000 to 35,000 inhabitants. The occupation of these cities depends upon the number of other churches and the people living in the city. Of these cities a number have been occupied—Bellingham, Burlington, Everett, Olympia, Albany, Shedd. These form a line of occupied centers upon the western coast.

Coming across the Cascade Mountains we find the population in the central part of both Oregon and Washington scattered. There are no large cities. The people are largely farming people and people who are still developing their land. The central part of Oregon is occupied by people who have taken up homesteads. They are far from the railroads at present and their land is still being developed. As a result we find that many people of central Oregon live upon their own land but a part of the year, being required by necessity to find work at other places part of the year. Because of present conditions no church could occupy the country in a satisfactory way, and only a church with outside support could occupy it at all. But this will not always be the condition. Before the present war broke out a prominent railroad man of the West, who could see the future of the country, began work upon a network of railroads that were eventually to cover the district. This same move was a signal for the church to advance and as a result work was outlined and even begun by sending a Bible School worker into the district in order that he might be a forerunner for churches that would follow as more people moved in to stay and as centers of population developed. The war, however, has hindered both railway and likewise church advance. The plan, of course, is to occupy the larger centers of population, but in such a district even these are necessarily small.

In central Washington somewhat the same condition prevails, but better railroad facilities have been provided, consequently a larger and more stable population has been built up. Some of the larger of these centers have been occupied by the United Presbyterian Church—North Yakima, Prosser and Granger forming a center from which the work can expand.

In eastern Washington and the little strip of northern Idaho, there is but one large city—Spokane. Spokane is occupied by four churches. Scattered out from Spokane there are four other churches. Spirit Lake is in Idaho and is a lumber center and was occupied because of a special opening that was given the work and is a field not occupied by other Protestant churches. Pullman is an educational center and, because of the sad lack of educational centers of our own, is a very important field for us to maintain. Washtucna and Hooper might be considered country congregations as they are situated in little towns surrounded by farms, measured not by tens and hundreds but by thousands of acres. Perhaps the occupation of these places might be questioned by people who are merely onlookers to the work. The membership is small and perhaps the advance made seems to be only at a great cost. But more must be considered, we must look forward to the future of the church. Both of these fields are not occupied by any Presbyterian church and not adequately occupied by any other church. Moreover, the wealthy farmers are men who are becoming interested in the United Presbyterian Church and in time the church, if it proves what it should, will have the support of these men. Also from these country churches, church services are held in surrounding country school houses where no other uplifting work is being done so these churches are but a link to the most definite of Home Mission work. Still again, the young people from these places will come to the cities and having been already reached they will unite with the city churches and thus these small country churches, that do more direct home mission work than these city churches, will prove to be feeders for the city churches.

In southern Idaho we find no large cities, so the occupation of any of the places must largely be determined by whether or not they are occupied by other churches. For various reasons some of the best of the cities have not been occupied, but there is no immediate need of occupying them since other churches are on the field. However we do have a group of churches in the western part of the state, along the line of the greatest population. Churches have been established at Boise, Nampa, Parma, Weiser, in Idaho, and Ontario, Oregon. These centers being occupied the work is expected to expand in the surrounding country as conditions permit.

This leaves but one corner of our square in the Northwest, that is the western half of Montana. This corner is somewhat separated from the rest by mountain ranges and until recently has not been a largely populated district. However, recent events are making changes and the cities are growing fast. We are not unaware of the circumstances and we long to step in and occupy the territory. The field is not occupied entirely by any church at present. We have our eyes turned towards it, to go in if we are able and if other churches do not first occupy the land. During the past year a United Presbyterian Church was established at Robert's Idaho. This city is in the eastern part of the state and is separated from the other cities occupied. A group of United Presbyterian people already present afforded the opportunity to begin the work and this is the natural entrance to western Montana—to Butte, Great Falls, Missoula and other large centers of this part of the state that should first be occupied.

Looking at things in a large way, the Northwest can only be occupied as the East is occupied or as the foreign mission fields are being occupied. The large cities must form the centers, but the centers are largely supported by the network that is made between the centers. The large centers are being occupied—not so well as we should like—but there must also be the occupation of the country districts between. It is not occupation so much as lack of educational opportunities, lack of men to hold the occupied fields, lack of interest at the church center that keeps the United Presbyterian Church from a greater growth in the Northwest. It is not yet too late, but the sands of time fall swiftly and surely.

AN APPRECIATION OF THE KENTUCKY MOUNTAINEER.

By Rev. Albert G. Weidler, Ph. D., Frenchburg, Ky.

WE FEEL our inability to express our love for the mountain people as we have learned to know them. Had we the gifts of a Homer or a Milton or even "the pen of a ready writer," we might give adequate expression to our feelings of affection. However, our work has been of a more practical nature, helping make it possible for this "dreamer of dreams" to have his dreams come true. To strangers coming into his midst his hospitality was evident from the very first.

"Old Kentucky may be slower than her neighbors in some ways,
But yields no point to any other clime,
When it comes to cordial greetings—and you'll find it as we say
That her heart is in the right place all the time.
True, there is the juicy julep, and the touching of the glass,
And the flashing of the bird wings in their flight;
But Kentucky loves to welcome all her good friends as they pass,
With a hearty, 'Howdy, stranger, stop and light.'"

The salutations on meeting and departure are invariably those of boundless hospitality.

With the gift of hospitality goes an in-born grace and courtliness of manner and bearing regardless of clothing or any outward condition or circumstance. To be entertained in his home is to be placed in the atmosphere of kings and queens, where everything he has is at the disposal of his guest.

Stripped of the false accoutrements of a modern civilization, his true nature stands revealed and you see him as he is. His conversation smacks not of fashion and society, the "small talk" of the parlor, but lifts one immediately to the high themes of a King Arthur and his Round Table. His very words free of slang and affection take one back to the days of Shakespeare and Chaucer, and what some may think provincialisms are the purest expressions of the English of generations ago. If it is possible for one to look into his soul and see him as he is, it is well. But, "these silly, stuck-up strangers who brag and brag about 'modern improvements,' what are they, under their fine manners and fine clothes? Hirelings all. Shrewdly he observes them in their relations to each other:

'Each man is some man's servant; every soul
Is by some other's presence quite discrowned.'

"Proudly he contrasts his rugged self: he who has never acknowledged a superior, never has taken an order from living man, save as a patriot in time of war."

He can not be driven, but is easily led by any one whom he knows has his best interests at heart, especially if his children are concerned. He was the first in our nation to establish common schools and support them by a tax on all the property of the community. His is a true democracy, and I believe he is the freest man on this continent. Both poverty and riches mean less to him than to any other man. Poor-houses are unknown in many communities, those having been erected being abandoned. The commercial spirit is lacking, and before its on-coming tide, he is swept under and perishes rather than surrender to its mercenary grasp. What is needed is to bring in the best of civilization—Christian education. Those who survive in the invasion of our so-called civilization are not always the fittest to survive.

We must train him to conserve the best of his past—his arts and crafts, his taste for learning and culture, his heroism and chivalry. His customs of Sabbath observance, of marriage, of funerals must not be superceded by more superficial and less salutary customs. The Sabbath is kept more in the spirit of the Master, the marriage feast more like that in Cana of Galilee, the burial more like that of Christ. Who would not wish to die among this true hearted people, to come back as life ebbs away and be waited upon by those who never forget a kindness, who may be twenty years in planning to be able to return a favor, to be laid out by those who have been at every death bed-side for a generation, to have willing and artistic hands make your burial outfit and coffin from the materials at hand and lay you away on the top of the highest mountain where is erected a gravehouse to protect your grave from the ravages of the rude elements. You need not fear that desecrating hands will disenter your bones as long as the mountaineer reigns in his might and tenderness. No woman need fear to be out alone, for a call of distress will bring valiant help from all quarters at any hour of the night.

HOME LIFE IN THE MOUNTAINS OF KENTUCKY.

There have been those who have written of the sins and degradation of the Kentucky mountaineer. He has his failings and his sins as all others, but instead of having a greater proportion than others, statistics prove that there are more churches and more church members here in Kentucky and in the mountains according to the population than in any other state in the Union. There are fewer suits for seduction, slander and libel than in any other state. It is true, that the jackals of civilization have abused the confidence of many a highland home, but I know of no people more careful of the virtue of their daughters. Dancing and many other customs of civilization are frowned upon because of possible danger to the purity of the home.

Honor is valued no more highly anywhere. Where could you find two opponents in political race, having a tie vote adjusting the dispute out of the courts by agreeing to let the older have the office for the first half of the term and the younger for the latter half? Where elsewhere in our boasted civilization would the jailer and his wife take the woman prisoner into their own home, taking her to religious services instead of leaving her to the cruel solitude of the prison? The tales of charity and heroism of Aunt Charity and Celestia and others of the Tolerable stories are true to life and we have been privileged to live and commune with them here. The old retired minister as well as the young struggling one never is permitted to be without food and shelter, the widow and orphans provided for, the crippled put into office because of his infirmity—such is the practical demonstration of the tenderness and true Christian service of this people.

We have marveled again and again at the surprising ability of the mountaineer. He has not deteriorated in mind. We have in our possession a hand-made shirt waist woven of wood, plaited, designed and colored with flowers, showing the possession of a remarkable artistic taste, also a double woven coverlet the revival of the lost art, the spanning of a century in a few months of time. These are all proofs to us that the mind of the mountaineer has no superior. He may not have a knowledge of books, but he does have a knowledge of the Bible and of Nature and of Nature's God.

A man of affairs and a deep student of character once said of the mountaineer, "They need only an introduction to civilization to prove themselves equal to any men in the world. I regard them as the finest rough material in the world, and one of them modeled into available shape is worth to the world a dozen ordinary people." Another says, "Those Highlanders are not degenerate. On the contrary they are the best human specimens to be found in the country, and probably in the world. They are the last remrants of the undefiled."

"I have strayed away with strangers from
where I love to linger;
I have rambled on the mountain and on the
distant sea;
But where'er my feet are leading my heart
is ever pleading
For my friends of old Kentucky who were
ever true to me."

THE WAR AND THE WORD.

By Rev. Lewis Birge Chamberlain, Corresponding Secretary,
American Bible Society.

(From Bible Society Record).

1. THE DEMAND FOR THE BIBLE AN ASSURANCE OF COMING JOY

THE UNPARALLELED world war creates an unprecedented world sorrow. During forty-four months in which its devastating results have drawn peoples after peoples into its vor tex, none has been more full of dark foreboding for us than the present. It is not strange, then, that even the most religious should question—"Why does God allow such strife, suffering, and sorrow?"

My first proposition is that one assurance of coming joy is the demand for the Word of God that has arisen during, and as a consequence of, the world war.

1. Mere Numbers Impressive.

The thoughtful non-Christian, as the avowed Christian, will find deep significance in the statement of mere numbers.

1,500,000: As almoner of the Christian public, and especially of the American Sabbath school children, through the World's Sabbath School Association, the American Bible Society has supplied, from the opening of war in 1914 to the end of 1917, to the soldiers on both sides approximately 1,500,000 Bibles, Testaments and portions. This is no small record, service, or influence.

7,000,000: To the great mother of Bible Societies, the British and Foreign Bible Society, and to the great British Christian public which has supplied the funds in the midst of the vast burdens of war, belongs the greater honor, and to it is gladly paid the highest tribute. The latest official statement* is that, from August, 1914, this Society has distributed, including several hundred thousand which the American Bible Society supplied them, over 7,000,000 Bibles, Testaments and portions, not only among the troops of the wide-flung British Empire, and her Allies and assistants from Europe, Africa, Asia, North America, Australia, and the Islands of the Seas, but also among all their foes, and in the very ranks of their bitterest enemies.

3,000,000: The National Bible Society of Scotland records a circulation of over 3,000,000 volumes of Scriptures among the men at war from August, 1914, to December, 1916.

2,231,831: Since our nation entered the war, a bare year ago, the American Bible Society has rendered a further highly creditable service. During this twelve months it has issued, in special bindings for the Army and Navy, 2,231,831 Bibles, Testaments and portions, of which over one-half have been New Testaments, more than one-half of these being outright donations, and all supplied at prices entailing cost to the Society. Two and a quarter million volumes in one year is a remarkable production. One may realize more clearly what is meant if it is added that, eliminating Sabbaths, holidays, and the weeks when our presses were idle because of lack of coal, this has meant an average output of over a thousand volumes every working hour, of every working day, during the twelve months!

4,000,000: Including these two and

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*The Rev. John H. Ritson, D. D., Secretary of the British and Foreign Bible Society, in East and West, January, 1918.

a quarter million volumes, and the volumes supplied to our American troops during the Mexican border disturbances, as well as those supplied to the European armies and forces from Asia and Africa through our Agencies, the approximate aggregate contribution of Scriptures for the forces at war since August, 1914, by the American Bible Society would be practically four million volumes!

15,000,000: Omitting, because not available, the issues of Continental Bible Societies, of general publishers, and of local and other organizations issuing the Scriptures; and uniting the distributions of the three greatest Bible Societies of the world, the American, the British, and the Scottish, from August, 1914, to April, 1918, a conservative estimate would be that 15,000,000 *volumes of the Word of God have been circulated among the forces at war!* And be it remembered that the demand, in America at least, has been distressingly ahead of the supply.

2. The Marvel of the Supply.

Tremendous as has been the circulation, it does not surpass the marvel of the supply. In the mere accomplishment of quantity the supply as been astounding.

The Quantity: Let your imagination run over the figures and facts involved —15,000,000 volumes printed under the adverse conditions and unprecedented difficulties and obstructions caused by war. The mere production and obtaining of ordinary paper would be no light achievement; but a large part has been a special thin paper, more difficult to obtain. Think of the upheaval in the labor market; especially in skilled labor, when men have been called from paper mills, printing houses and binderies to fill the ranks of the armies and navies and factories and shipyards, and new workers have had to be obtained and instructed. Think of the difficulties of transportation, in obtaining material as well as in distributing the completed books, with railways and steamship lines upset and absorbed in carrying the dire necessities of warfare. And these are only small aspects of the marvel of supply. The bulk of the 15,000,000 volumes have been put out in specially prepared bindings for the Army and Navy, which have required thought and experiment and elimination.

The Languages: But the "marvel" is still greater. These books have not all been in one language. Did time permit, it would be impressive indeed to take a trip in philology and geography by naming all the languages in which these Scriptures have been supplied to the men involved in this great war. Not a few are printed in two characters, which involve as much press work as different languages. There may be other languages not recorded; but counting only those of which we have definite knowledge in the reports of our own Society and the British and Foreign Bible Society, the Scriptures have been supplied in an amazing number, reaching around the whole earth. They have gone forth, to men involved in the war, in 34 languages originating in Europe, 5 in Asia Minor, 12 in Asia, 18 in Africa, 3 in North America, and 9 in the Islands of the Seas—a total of 81 languages.

Surely it is no misuse of words to speak of the "marvel" of this supply of 15,000,000 volumes in 81 languages!

Eighty-one Languages.

Let your imagination play again, for it is utterly impossible here and now to tell the story of the vast labor and the

COSMOPOLITAN LIFE IN THE GHETTO.

A Great Field for Missions in New York City.

SEWING THE VEST-POCKET TESTAMENTS, FOUR AT A TIME, AT THE TAPLEY BINDERY.

During the month of March 254,960 Khaki Testaments were bound and delivered.
From American Bible Society Record.

SHIPPING KHAKI TESTAMENTS.

During March, 1918, the daily shipments of the American Bible Society Khaki Testaments averaged 10,0000 a day.
From American Bible Society Record.

KHAKI TESTAMENTS FOR THE ARMY AND NAVY.

Already five (18-ton each) car-loads of the special grade thin paper have been used. 1,150,000 Testaments made in 164 days, the Sabbath only for rest, during this remarkable output.

triumph of scholarship in the fact of the translation of this one book in all these languages; accomplished in some languages many centuries ago, in other languages many generations ago, in yet other languages within the memory of those still living; in some cases into languages highly developed, in other cases reforming and establishing languages long in use, while in still other cases actually providing an alphabet, grammar, and dictionary to languages hitherto unwritten. Stop a moment over one, and think what is involved.

One Example: Perhaps the greatest contribution of American scholarship in connection with the Bible, and triumph of American printing, has been the gift of the Scriptures to the Arabic world, the work of several great American scholars and the labor of half a century of painstaking toil,* carried through and printed on American presses, partly in the Bible House at New York, but chiefly in Beirut, Syria. Thus have been and are being furnished the Arabic Scriptures used not only by our Society, but also by the British and Foreign Bible Society, in its extensive Arabic-speaking work—making available for 200,000,000 Mohammedans the Word of God in the choicest Arabic. These Scriptures have been supplied to the troops in Mesopotamia, to the troops and laborers brought by the Allies from northern Africa to Europe, to the troops employed in Africa itself, and to the troops of the Central Powers.

A Far-reaching Service.

Stop a moment over another marvel of the supply. Let me read from a letter just received from Inhambane, East Africa, which is typical and suggestive of the far-reaching service of Christian translators and Bible Societies, as well as the ramifications, in races and languages and peoples, drawn into the vortex of this world war.

The Rev. William Charles Terril, of the Methodist Episcopal Mission, writes on January 19, 1918, in part:

We are deeply grateful to you for sending these Sheetswa Testaments, especially since you are taxed to the limit with work in preparing the Scriptures for the soldiers and sailors of our own nation and for those of our Allies. There has already been a run on the books you sent. Fully one-half have gone.

Just a little incident which may be helpful in giving information regarding the use of the Sheetswa Scriptures here. Previous to this shipment arriving, a large number of our native Christians were enlisted for the army in East Africa. Before leaving, several of them came to me pleading for a copy of the Scriptures. I did not have one to give them! In one detachment there were seven of our native Christians and between them they had one dilapidated copy of the New Testament. Daily these lads would meet to read this book. It has been the means of keeping them faithful to their Master and Saviour. I promised to send them a copy when the new shipment came, and have had the pleasure of mailing them each a copy of the Book of books. They have replied with great appreciation, not only to me but also to you and to the friends in America who made this book possible for them.

An Aid to Nationalism: This wartime circulation of the Bible contains many fascinating features. Think of the memories revived and aspirations thus encouraged. In these days when the right of peoples (small as well as large in number) to self-determination of their government and relations is asserted widely, when descendants of ancient and honored nations long trodden under the heel of the conqueror are gaining hope of the realization of national aspirations and a revived independent national existence, what a bond with the past (and among these peoples at the present) are these little volumes of Scripture—the precious heritage of many centuries and the generous gift of contemporary Christians! I think of the terribly stricken Armenians, and the Scriptures which, now supplied to them, are not only a source of comfort and courage amid present persecutions, but, reaching back fourteen centuries to their original translation, are also a link to a great past. So with the Syriac and Ethiopic and other ancient versions; likewise the Scriptures originating with Cyril and Methodius in the ninth century, and now supplied in their various languages and dialects to the Slavs seeking for racial and national life.

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*See American Bible Society Pamphlet, "The Story of the Arabic Bible," for this story of successive scholars' solicitous devotion and triumph of printing, at the cost of eyesight as well as of a hundred thousand dollars.

Western Christianity, the Source of Supply: There are still other features of the marvel of supply. This war has revealed Western Christianity as failing sadly in many serious respects. But here is one aspect greatly to its credit. For it is the Western Christian nations which have not only supplied these fifteen million volumes of Scriptures during the throes of this war, but it is their loyalty to, and love of, the Bible which has provided the devoted scholarship in past generations and centuries, as well as in recent years, and which has poured out the necessary treasure that has prepared and provided these Scriptures.

Money: The supply of money for this purpose under present world conditions is a further marvel. In the early days of the war a check for $1,000, from an unusual donor, came to the Bible House, for sending Scriptures to European soldiers. No appeal had been made. Similar gifts have shown the moving of the Spirit of God on the hearts of many individuals. Since appeals have been made, special funds have been received here in America, as in England, for this gracious work. The Hon. Champ Clark, Speaker of the House of Representatives, in a letter commending this supply, wrote: "I practice what I preach in this world, and inclose you a check to help along." From governors of states, members of Congress, judges, philanthropists, editors, merchants, mechanics, clerks, mothers, sisters, housemaids, children, G. A. R. veterans, officers and soldiers in the ranks, and even those not professing themselves Christians, has flowed in a stream of gifts that has, in considerable measure, met the unusual and unprecedented expense. Great city newspapers have conducted, and are conducting, Army and Navy Fund campaigns. Collections for this purpose have been taken not only in churches and Christian institutions, but in banks, business offices, department stores, and theaters. Large gifts and small gifts; gifts of money, gifts of jewelry, gifts of Liberty Bonds, gifts of precious mementos—nothing has been too precious to devote to this purpose. Yes, the marvel of the supply of *money* is very real.

Marvel of Faith and Courage: The marvel of faith and courage exercised by the official boards of the great Bible Societies is noteworthy. For they have had to exercise great faith and great courage in these days of financial uncertainty when, in face of empty treasuries, they have continued to publish these Scriptures in such vast numbers, because they felt that there should be no lack of the Word of God for those who are risking their lives on behalf of their fellows. And may I not say that there will be little virtue and little power in this address if it does not so present the facts that all here will be inspired and impelled individually to aid, by their own gifts and by interesting others, the American Bible Society in meeting the heavy indebtedness it has already incurred, and in supplying the Scriptures unstintedly, in the future as in the past, to our soldiers and sailors. The need for these books, and the need of the Society, are alike very real and very imperative.

GERMANY MUST BE BEATEN.

The idea that Germany should win in the present war is beyond all conjecture. It is almost as much as to conceive that the air would lose its oxygen after the next storm. The German philosophy of government counteracts every end of evolution. It stands for force, which is the very antipode of the divine spirit which God ordained in the beginning to be the principle of progress for the human race. And that force, according to the German idea, is inherent in that nation. All other national aspiration shall be crushed and that of Germany alone shall rule.

This is not speculation or rhetoric. It is a fact as certain as Niagara Falls or the battle of Gettysburg. It is Hohenzollernism, it is the Prussian divinity of kings, it believes that force and not good will is the basis of national existence, and that the resistance to this idea is war. That is what the present conflict means. We have got to be Teutonic or nothing; we have got to adopt a kultur whose only spirituality is to serve itself. Under a condition like that the world will be constantly in a state of servitude or fear, always ready to break out in a possible war. To obstruct any such trickery and to preserve international existence for serving humanity and peace is the purpose of this war.

One must ignore the true meaning of life, the evolution of the divine ideal and the sacred aspirations of the heart to even dream that Germany will succeed in this war. Why, the last man and the last dollar of the five greatest nations on earth are pledged to the overthrow of the Prussian idea of government, so far as it touches the rights of other nations. There is the illustration of Belgium, crushed, obliterated and its peoples turned into slaves, to illustrate the beneficence of kultur upon other nations. America won't stand that, nor England, nor France, nor Italy, nor Russia. We might as well lose all—life, fortune, home and friends—as to think of it.

—*Exchange.*

FOREIGN CORRESPONDENCE

INDIA.

Mrs. E. F. Stewart, Sialkot, India, Editor.

INDIA NOTES.

March 7th a new Miss Sahiba joined our ranks, little Ellen Margaret Colvin. We hope she will grow up to fill the place her mother left vacant, for we need every new recruit we can get.

Since this month marks the end of the camping season it is a favorite time for meetings of various kinds. The Sarah Daugherty Training School for Bible women is now in session in Sialkot. It lasts for ten days and is followed by the Sialkot Women's Presbyterial.

Gujranwala Presbyterial meets in Khangah Dogran, March 20th and 21st, and the Synod of the Punjab convenes at Pathankot March 26th. Then there are Board and Committee meetings, so when these are over we will be ready to settle down to work again.

Sometimes it seems as though the hardest part of our work is taking care of the interruptions.

A very interesting contest between the two Library Societies of Gordon College was held in Rawalpindi March 5th. One Christian boy was on the program and won the essay for his society.

One of our Oregon congregations is represented in India by Mr. Warner who is the Y. M. C. A. Secretary among the British troops stationed at Pindi.

Mr. John Melay, professor for three years in Gordon College, is also doing army Y. M. C. A. work with the troops at Barahn, a station north of Rawalpindi.

The last week of February was appointed by Synod as a time for special evangelistic effort. The Rawalpindi Christian community took more interest on this occasion in presenting the Gospel than it has in years. Preparations were made months in advance by starting prayer meetings. The available men were divided into four groups, with about fifteen men and boys in each. The group leaders were Rev. Williams, Rev. Khera Mal, Mr. Samuel and Prof. Israel Latif. Three or four who were able to speak were allotted to each party and at least one who could play on the harmonium or tablas. Those who could not talk well sang and furnished "moral support." About twelve hundred portions and whole Gospels were sold.

The spring language examinations will be held in Sialkot, May 7th and 8th.

SUDAN.

Mrs. T. A. Lambie, Editor.

GETTING BACK TO THE SUDAN.

By Mrs. T. A. Lambie.

After over two months of travelling by sea, during which time the members of the party were fully convinced that the earth's surface is more than two-thirds water, the party of missionaries to Egypt and the Sudan reached Port Said. They had very pleasant company from Hong Kong to Port Said, one thousand Chinese coolies were travelling on the same steamer on their way to France to help win the war by working in the fields of our ally. They kept out of sight most of the time but the missionaries were aware that they were on board even though they could not see them. They appeared on deck twice a day with large dish pans which they carried along the deck to the galley where they were filled with steaming rice and other delicacies more or less unfamiliar to foreigners.

The missionaries had had some splendid chances to taste the culinary dainties of China on the way over. Some of them had even professed a liking for boiled bamboo root. Some of the bolder spirits had even tasted raw fish and chop suey but they were all too truthful to admit that they wanted a little more, in fact a single mouthful seemed to suffice and require a copious draught of tea. China by the way is famed for its tea as is Japan, but take it from one who has been there, they send the best tea to the world outside or at any rate they do not give it to foreigners in their country. Another famous dish is soup, fish soup made by pouring nearly boiling water on a certain kind of fish, waiting until it is lukewarm and then drinking it out of a bowl. One sip for an American is enough. I do not believe that even Campbell could advertise that soup into popularity in America.

However that may be I see that we have wandered somewhat from our topic, that is the missionary party who landed at Port Said with all the members intact, not one had fallen by the way side, been submarined or censored. Every one had given satisfactory answers when asked the names of their grandparent's country or origin, and their own ultimate destination. None had had any serious illness although it may have seemed to them different when they were rocked in the cradle of the deep so vigorously that all food, Japanese or otherwise, lost interest for them, but aside from this no serious illness had marred the journey.

Just before getting into Port Said there seemed to be an epidemic of some form of influenza. Mrs. Finney, Mrs. Lambie and Mrs. Neal McClanahan seemed to be the worst affected and several others to a lesser degree. Mrs. Finney was the worst and was hardly able to go ashore but found some kind friends there as well as her daughter Davida, who was staying at the home of Hooper's, the representative of the British and Foreign Bible Society there. They insisted that Mrs. Finney stop with them in Port Said until she was able to travel and thus the missionaries had another example of how the good Lord is caring for His own.

The regulations for landing in Egypt are very strict these days and permission must be obtained beforehand before one is allowed to leave or even to enter the treaty port. Two or three of the missionaries went ashore first to present their passe portes and to see that everything was all right for the rest of the party. An official was seated at a desk who scrutinized them very suspiciously, examined their passe portes and said that he had no permission to allow them to enter Egypt. They told him that the permission had been sent to the British consul in New York City to allow them to enter and that he had sent directions to the agent at San Francisco to vise the passe portes. The official examined the markings on the papers and said that it was not enough, that he must have their names there and that he did not think that he had them. He looked through a file of papers and names without result and things began to look a little doubtful but then he reached over and took a large book, asked Dr. John Giffen what his name was after looking through four pages of the book he found the name of Dr. Giffen and he said, "Yes, your name is written in the book and you may enter." He could only enter because his name was found written in the book, "and whosoever was not found written in the Lambs Book of Life was cast out into the lake of fire." Is your passe porte in order and is your name written in the Book of the Lamb?

Mrs. Gilmore was found written under the name of Esther McCracken but when the doctor assured the captain that she was his wife and has become so since the permission was granted, he gave a somewhat sickly smile and assented to her entrance, under a changed name.

The missionaries wished to spend the Sabbath in Port Said as it was Sabbath morning when they had to leave the ship. The hotels of Port Said, English, French, Greek and of several other nationalities were visited but they were all found to be full (many of the guests seemed to be so, too). It was absolutely impossible to get accommodation at any kind of a hotel or lodging house and so it was necessary for the missionaries to travel out that night reaching their destinations, Cairo or some other part of the Delta about midnight or a little later. The missionaries in Egypt had been telegraphed to so that they were not unexpected. It seemed almost too good to be true to be on terra firma once more in good old Egypt. It never seemed so dear before.

Several days were spent in Egypt by the Sudan party in getting other permissions to go to the Sudan and in making various purchases, but at last everything was in order and the home stretch was begun by the Sudan party. They had a very pleasant journey up the Nile. A stop of half a day was made in Wady Halfa while waiting for the train to take them to Khartoum and advantage was taken of this to visit the school at Wady Halfa that is supported by the women of our church. The school is one that does them credit. It is a very neat stone building, with arched doors and windows. The kindergarten class was in session when the party of missionaries arrived. They sang a little song in pantomine about two little birds and the cruel hunter coming and shooting one of them with his gun when it fell fluttering to the ground. To show the taking of aim the little hunter thrust the stick, meant to represent the gun, forcibly into his closed eye until the missionaries wear afraid that he would put his eye out. There is nothing like being realistic but just how he could aim with both eyes tightly closed and the gun in one of them is somewhat of a mystery. The birds were very natural and no hunter could see them without being moved to regret, unless his eyes were closed. Perhaps that was the reason. The teacher, Sitt Zahea, is wonderful and the children love her dearly. How thankful we are to the kind friend, Mr. William Little, who made this fine school possible. I only wish that he might see it.

The Sudan missionaries meet once a year to discuss the affairs of the mission and the plans for new work and this meeting had been planned to take place as soon after the arrival of the new missionaries from America as possible. The very next day after their arrival the meeting began. Many important things came up among them, the location of the new missionaries, plans and proposals for the new plant for the Boys' Home at Khartoum and the proposals to endeavor to start new work in Abyssinia. Every one was so thankful for the new reinforcements sent out this year. Dr. and Mrs. P. E. Gilmore, Rev. Reid Shields and Rev. and Mrs. R. L. Edie expected to arrive soon. It gave them all courage to know that many at home are praying for the Sudan, are giving to the Sudan and are going to the Sudan. Praise God for the ones who went in 1917. Who will go in 1918?

Out to the land of the big spaces and the bigger need. Only big men need apply. Men big enough to be willing to be nothing that Jesus might be everything and that He might be found of these out here whose condition is so hopeless outside of Him.

Mrs. Guthrie and Dorothy from Doleib Hill were at the meeting. They were on their way to Egypt for a well earned furlough. Rev. and Mrs. Oyler stayed by the staff at Doleib Hill as did Rev. and Mrs. Paul Smith at Nasser.

After the Associations the Gilmores, the Lambies and Mr. Guthrie went on up the White Nile on the government steamer Omdurman, the Lambies in the little house boat, the Evangel, towed alongside the steamer. Coal is almost prohibitive in price in the Sudan now. It varies from 100 to $200 a ton so that the steamers that used to burn part coal and part wood now burn all wood thus making the trip last a few days longer. They do not get as much power from the wood and more time has to be consumed at wood stations in taking on the extra amount that is needed.

The men took advantage of one of these stops to go ashore and replenish the larder with meat. An hour's shooting gave two large geese, three guinea fowls and a gazelle. The Gilmores had their first taste of game in Africa and they seemed to think it compared very well with the soup they got in Japan for example.

At Doleib Hill were the Oylers anxiously waiting for the boat to get in to see what the Gilmores were like. Then another smaller steamer took the house-boat and the Lambies up to Nasser to which point they had been travelling more or less constantly for four months. The steamer that the party had travelled on to Port Said had stopped at Aden and then across the bay at Jibouti in French Somaliland. On consulting the map it was discovered that could the Lambies have gone overland from Jibouti that they were not more than six or seven hundred miles from Nasser, but that by going around the Red Sea and up through Egypt they had to go four or five times that distance. The overland way being non-existent except for birds and airplanes, much of it being a trackless wilderness they had to go the long way about.

At Nasser the Smiths had been bravely hanging on for eighteen months, much of the time in very trying circumstances. There have been two years of excessively high water in the southern Sudan and this year it was higher than the oldest inhabitant could remember of its having being. The whole of this part of this country is very flat and the river everywhere swells over its banks and inundates practically the whole country. At Nasser it was necessary to build a dike all around the mission compound. From day to day as the river continued to rise Mr. Smith had to labor to make the dike higher. From morning till night aided by as many Nuers as could be found willing to work the mud walls were raised. By the aid of lanterns the work would go on until they deemed the dike high enough to last the night. Sometimes there would be a rush and whirl of water in the middle of the night and some of the faithful Nuers would give the alarm, "Cha kek tul," (the dike is broken) and the missionary would hastily rush out into the dark and aided by the Nuers work feverishly to stem the tide. Mrs. Smith would hold a lantern for the workers. At one time when there was a great rush of water two or three Nuer women put their own bodies into the breach and thus stopped the break in the dike until the men could repair it. What volumes this speaks for the regard in which they held the missionaries. At another time Mr. Smith lost his footing and was carried into deep water but was rescued by two faithful servants from drowning. A great volume of prayer was offered and at last the water began to recede. The buildings and the property were saved and the lives of all were precious in His sight.

A SABBATH SCHOOL IN SHULLA LAND.

By Mrs. D. S. Oyler.

By special request this account describing the first and only Sabbath school among the Shilluks, is being written.

As you read these lines please remember, friends in the home-land, that your interest and your gifts, and your prayers, have made it possible to begin this work.

The Sabbath School at Doleib Hill has been in existence a trifle over a year, and it was begun at the request of three natives who live on the Mission compound. It is scarcely necessary to say that the one who was asked to conduct the Sabbath School undertook the task with fear and trembling, having had barely six months of language lessons.

The first Sabbath eight children came, and the average for the first six months was only four. The highest number attending any Sabbath morning was twenty-five, and the average for the whole year was twelve.

At first it was a little difficult to persuade the children to sit still because that idea was entirely foreign to any thing they had ever heard of or been requested to do, but now even the smallest ones sit quietly during the whole time. As new pupils come in it is very interesting to notice how quickly they discover the fact that no one is allowed to leave the place of meeting while Sabbath School is in session, and that no one is allowed to spit on the floor. We meet in our screened porch, and the children prefer to sit on the floor, rather than on chairs. This is a very convenient idea, because we would not have enough chairs to go around.

Not one word has been said about clothing but those who come regularly all wear more or less clothing. One Sabbath morning a little three-yeat-old urchin came and his sole covering consisted of a string of beads around his waist. He stood at the gate afraid to come into the house, when asked why he refused to tell, the other children said, "he is afraid you will not let him come in because he is not clothed." This statement gave a good opportunity to tell them that clothes will never admit one into the Kingdom of God. Another Sabbath two tall naked Nuer men came, who did not possess even a string of beads between them. They would not enter the porch but sat down outside, as close to the screen as possible, and they seemed to enjoy the simple service even though they could only understand a few words.

Only once during the year did we fail to have a meeting, that was because a cow died just at the time the children were accustomed to come. When asked afterwards for the reason the children said they supposed there would be no Sabbath School when anything important like the death of a cow took place! Once again a valuable opportunity presented itself to teach them the lesson that Sabbath School would be held even if a cow did choose to die just at that time, and that God wants us to place Him first in our lives.

During the year these children have committed four Psalms. Sometimes the girls are pitted against the boys in singing verse about, and it does one good to see how hard each set tries to sing better than the other.

Three of the children are now willing to lead in prayer which is quite a step in advance. Supposing you lived in a land where there were only three Christians and all of those were grown folks, do you not think it would take a good bit of courage to pray before your playmates?

About two months ago the children were reviewed in the lessons they studied during the year, and again their leader felt thankful for the privilege of teaching them. One of the girls told the story of Cain and Abel, when she came to the part where God asks Cain about his brother, this girl's version was, "And God came to Cain and said, 'Where is your brother?' and he said, 'Do I know? It is none of my affair.' " Then she explained to the others that this was a big lie, because he knew that he had killed his brother. Therefore God punished him severely, and that we also must bear the punishment for our sins.

At this same time one of the boys told the story of Noah and the ark, as follows: "God told Noah to make a ship which had three houses (three stories) and the people all laughed at Noah, and said that he had no head, but Noah believed what God told him and built the ship. When the ship was finished Noah went into the ship, and his sons, and his sons' wives, also Noah's wife, and then God locked the door. Then it rained and rained and the people got frightened, and the people were sorry they had not listened to the words of Noah."

In a short time this little Sabbath School will be divided into two classes in order to facilitate the teaching. The little tots are to be placed by themselves, and those who understand readily will form another class. The first convert and his sister, who were baptized recently, are anxious to help a little, and they will be given charge of a little class.

SUDAN NEWS ITEMS.

On account of pass-port difficulties and consequent delays, the Sudan missionaries, new and returning, came out in three different parties, but at last we are all here, the Rev. Mr. and Mrs. Edie being the last to arrive. All seem to be getting settled and into mission harness with commendable speed.

Dr. and Mrs. Gilmore are located at Doleib Hill and are occupying "the Giffen house." This is the first house built at the Hill by Dr. Giffen, and was the home of Dr. and Mrs. Giffen during their stay there when opening up the work at that place sixteen years ago. The house has been lovingly called the "Giffen house" ever since. About five years ago it was remodeled somewhat, and has until recently been the residence of the Rev. Mr. Oyler and family. The Oylers are now living in "The Brick House." This house was built by Dr. McLaughlin, even to moulding and burning the bricks of which it is built. These two, with the cement block Industrial House, occupied by the Guthries, are the only real "homes" for miles and miles.

The Rev. Mr. Edie and wife are domiciled in the clinic building at Khartum North.

The Rev. Mr. Shields is living with Dr. and Mrs. Giffen in Khartum.

Dr. Giffen is adding day by day to the new site for the Boys' Home. It takes time and patience incalculable to accomplish such a task in this land, but Dr. Giffen fortunately possesses that keen sense of humor which puts through many hopeless looking tasks on the mission field.

Mr. and Mrs. Guthrie are taking their vacation in Egypt now.. At present they are in Assiut, later they plan to spend some weeks in Alexandria at Fairhaven.

The Sowashes are planning to start for America on furlough in a short time, they are really loathe to go at this time, the trip being so long and the expense so great, but their furlough is already a year over due, and the children should be in school. A letter from the Board stating that travel conditions are likely to continue indefinitely in this unsatisfactory way, has made it seem advisable not to delay going longer in the hope of a more direct route.

The new church at Doleib Hill is quite the finest house of worship between Khartum and Uganda. Kodak films are almost impossible to obtain or you should have a picture of it, we shall send one as soon as a film can be had.

The bungalow, the plans of which Mr. Beatty so kindly drew, is in process of erection at Nasser. The plans have met with the approval and admiration of all who have seen them. Some of the British officials are so pleased with them that they would like to have the plan adopted as the official bungalow.

The cost of lumber, cement, etc., being prohibitive, we are planning to do without windows and doors, and have a brick floor instead of cement or tile. We are fortunately living in a climate where screen wire affords protection from our worst enemy, the mosquito, and we do not need solid doors for warmth. But after the war we hope to finish the house up with all the essentials of a civilized man's ideas of comfort.

Upon our arrival at Nasser a perfect deluge of patients came upon us. Dr. Lambie struggled with them and the preparations for beginning the bungalow for about three weeks, and then he telegraphed for Miss McKeown to come up and help us. The people at Khartum kindly consented to loan her to us for a time, and she is on her way now, as far as the Hill. We had a note from Mr. Oyler yesterday telling us that as he was bringing her out from Taufikia, the mule she was riding shied and she was thrown off on her head, she feared a dislocated shoulder but after a careful examination Dr. Gilmore thought it was only a severe bruise. We are hoping a boat will soon be coming up and that she will be able to come on.

The Smiths are planning to go to Egypt in a couple of weeks for a well deserved rest and change. They have held the fort at Nasser for nearly eighteen month without any change at all, the Lord has heard many prayers for them and they have enjoyed unusually good health all the time.

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EDITORIAL

MRS. GEORGE M. MOORE, EDITOR,
XENIA, OHIO.

THE CONVENTION!

Motto: Prayer, Faith, Victory.

The women of the church have great reason to rejoice in the reports brought to the Thirty-fifth Annual Convention of the Women's General Missionary Society which convened, May 17-21, in the Fourth church, N. S., Pittsburgh, Pa.

From year to year there is always some special reason for thanksgiving. This year our cup of joy seemed to run over! The Fourth church, Allegheny, as it was called thirty-five years ago, had two memorable events that have reached into the years now before us. Forty years ago the Women's Association had its beginning through necessity and Christian sympathy for needy orphans. Five years later the time was at hand to organize the many Women's Missionary Societies, scattered over the church, into a general society with plans and systematic work projected to aid the large mission work before our own denomination. It was within the walls of this old Fourth Church that believing prayer by the same leaders brought both the Women's Association and the Women's General Missionary Society into existence.

So with joy rejoicing we gathered there for the splendid Convention. Early Friday afternoon delegates and life members, missionaries, officers, local executive committee and helpers of great numbers mingled in happy greetings. In the spacious first floor of the church there is abundant room for the display shown as well as the social comfort prepared. From day to day the exhibits attracted much attention and the fellowship of the large attendance grew.

The work of the Executive Committee was greatly appreciated, every thing was anticipated for the comfort of visitors in that beautiful locality and many hospitable homes were ready for guests.

It was for the Master's work we journeyed there. Nothing else has such helpful inspiring associations throughout its sessions as a meeting to talk over His cause and to project plans to extend His Kingdom.

By virtue of her office we speak of the President first. It is a great asset to have the officers ready and capable, especially the President must have a knowledge of everything necessary to a good ruling. Mrs. E. C. Wellman, Sterling, Kansas, was well chosen for her duty. She had an intelligent, sympathetic acquaintence that kept the Convention at ease. Mrs. Wellman was introduced to the Convention Friday night by Mrs. C. C. Kyle, of Tarkio, Missouri, First Vice President of the Convention, following her leading in devotions and greetings from Mrs. O. H. Milligan, chairman of local committee, and Rev. Thomas Park, D. D., pastor of Convention church. Mrs. Kyle gave to the waiting Convention in splendid words assurance of a good helpmate in this meeting.

Mrs. E. C. Wellman's address w popular and well delivered. She had warmest appreciation of the large audience. Mrs. Wellman spoke in a comprehensive, optimistic and inspiring way of "Mobilizing the World Service." The features of the address were under marching orders—No retrenchment, no slackers, no deserters. The whole church with its face to the task of the world for Christ.

Whatever else we may have to do for the cause of saving this world from autocracy the pre-eminent duty for the church (and that means all of us) was to make a solid front for advancing Christ's Kingdom. Among many splendid thoughts she gave this one, responsibility for the present world tragedy rests upon those who have failed to recognize their duty, get a vision, or help to work out the mission of Christianity.

Mrs. Wellman discussed the relation of the Christian soldier to mobilization, and urged upon each one the necessity of obedience to our King, of consecrated effort in prayer, giving, and working. She closed her splendid address with a telling reference to the Service Flag for the Christian soldier, based upon Daniel 12:3, and thrilled the audience by the presentation of a large "Service Flag" containing stars for our soldiers—the women missionaries under appointment and service of our W. G. M. S.

The social hour following the address gave opportunity for many to meet friends.

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SEE FOURTH PAGE OF COVER AND PLAN TO TAKE THE "DRIVE."

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Reports of the year by Secretaries of the Women's Board are necessarily long. They need not be tedious if we have given our thoughts and interest to them. We can well afford to get into the spirit of each report if we are in the Convention to gather facts helpful to our work on returning home. It is just wonderful what is accomplished within a year. We serve largely by faith in the plan and distribution of funds, so necessary for the advancing cause of missions. The Secretaries of the Women's Board must make their departments stand on its possible receipts. If the women of the church would all be very careful to distribute the funds of the society systematically and *not spasmodically* and plan to increase their offerings year by year, there would be most inspiring reports given at the end of each year. Never allow any calls, no matter how appealing or necessary they seem, to make any claim on the society's regular work. No one can have any right to do so. Support the departments of work conscientiously, enthusiastically, intelligently, and watch for remarkable results.

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October is the time set for the Magazine "Drive." See fourth page of cover of this issue.

* * *

The several departments received warm and inspiring greetings as each were read.

Our space will not allow a detailed report. The minutes of the Convention will be with reports in July Magazine and our readers should read all that large number and keep it on file for reference.

There is the greatest difference shown in attendance and attention by delegates. It always is true that the delegate keeping herself well informed throughout the year, is the person found early and eager in the Convention church to do her part.

* * *

See the July Magazine for the full and splendid account of the year's work!

The work of the Treasurer of the Women's Board of Directors, who is also the treasurer of the W. G. M. S., is wonderful. Whether you know it or not Mrs. J. B. Hill is not surpassed anywhere as the accurate, intelligent, enthusiastic treasurer of funds. One way to help reduce her large task is for those having the responsibility of remitting money to do so promptly and intelligently. Mrs. Hill's bookkeeping of the funds of the W. G. M. S. requires constant attention and like all others of the Women's Board it is freely given for the great work we represent.

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SEE FOURTH PAGE OF COVER AND PLAN TO TAKE THE "DRIVE."

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The "Quiet Hour" in the middle of each session has become a precious time in the Convention program. Miss Mary J. Campbell, of India, brought most helpful and inspiring messages based upon the theme of the Warrior's equipment and service and defense.

Absolute silence is asked for during these hours and no one but felt the power and the presence of the Spirit as she gave herself wholly to prayer following Miss Campbell's impressive duty.

* * *

The Secretary of this Convention, Miss Lillian Robertson, of Spokane, Wash., was the President of the Convention of 1915, held at Xenia, Ohio.

It was a full joy to have Miss Robertson on the platform as Recording Secretary and another joy to have her reelected for further service in the 1919 Convention.

Miss Robertson links up that great and wonderful Northwest with the "Nearer East" by having this responsible duty. Mrs. J. T. Logue serving as faithful Recording Secretary for several years resigned her office the past winter. Miss Robertson succeeding her by appointment and continues in office by reelection.

* * *

Miss Elizabeth Milligan, Literature Secretary of the Women's Board, gave a most delightful literary presentation with the assistance of several young girls each holding forth the particular feature she represented on the literature table for sale and to be used by every one desiring to know, and pray, intelligently for missions. The girls entered costumed to show the fields their message represented. These things mean care and work, but they leave impressions desired.

* * *

Saturday afternoon was given to rest and recreation. The delightful pleasure with a full supply of automobiles for conveying to the Women's Association institutions—Orphans' Home, Aged People's Home, and Columbia Hospital—was a feature of delight that only could be provided in or near Pittsburgh. Many saw the work of the Association for the first time and now have an idea of the vast work daily required. What we saw is the growth of forty years of devoted service. Our own Mrs. H. C. Campbell is a charter member of the Women's Association and has held the responsible position of President for many years.

It is possible for every woman in the United Presbyterian Church to contribute to the support of this large philanthropic work, growing in its opportunities to help mankind so well.

A systematic effort aside from missionary obligations is possible in every society and this work can be helped in money, as well as contributions of canned fruits and also by endowments

Many have helped in the support by giving of their estate. Let us remember that this humane effort carries with it large obligations. The cost is very great to care for such philanthropic work.

* * *

Home missionaries present in the Convention were:

Miss Sallie E. Dickey.
Miss Bertha Houston.
Miss Margaret Hazlett.
Miss Harriet V. Roming.
Miss Grace Welch.
Miss Carmella Pastore.
Miss Elizabeth Hamilton.
Miss Elenore Ribet.
Miss Bessie Eakin.
Indian: Rev. R. G. Smith, Tama, Ia.
Freedmen: Miss Margaret E. Campbell, Mrs. C. B. Sheler.

* * *

The exhibits—Junior, Foreign, Freedmen, Mountaineer and American Indian—had their place and interest. Especially wonderful was the Junior Exhibit. Two years ago at the Xenia Convention there was an attractive display of dolls which were distributed share and share alike to every mission field. During the past year and for this Convention Exhibit, the substantial quilt for use in dormitories and hospitals were made and sent to this Convention and it was a wonderful sight and a most beautiful gift to missions.

The Juniors aided by auxiliary societies and personal friends gave 352 quilts for distribution. The whole church should praise that splendid response.

* * *

Mission nights are good always, but in this Convention it was above the average in interest. Monday night for Home Missions there were present: Miss Sallie Dickey, City; Mrs. C. B. Sheler, Freedmen; Rev. R. G. Smith, Tama, Indian; Frenchburg, Herbert Armitage. The latter just graduating from Allegheny Theological Seminary, delighted the audience "as their own son" from Frenchburg, the college under the care of the Women's General Missionary Society. Mrs. C. B. Sheler gave a good account of the missions to the Freedmen in the "Black Belt."

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SEE FOURTH PAGE OF COVER AND PLAN TO TAKE THE "DRIVE."

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One of the most important actions of the Convention was the endorsement of the effort to secure larger circulation of the Women's Missionary Magazine. Workers, really interested in the cause of Christian Missions, place a value on their Missionary Magazine and will endeavor to secure its larger circulation.

There will be a systematic continued effort to carry out plans projected. See the fourth page of the cover of this issue. Write for literature to aid in this united effort. The things we attempt to advance if they are in the interest of the Kingdom of Jesus Christ must succeed!

* * *

The following are the Officers for the 1919 Convention to be held at Cambridge, Ohio:

President: Mrs. O. H. Milligan, Avalon, Pa.

First Vice President: Mrs. J. W. Harsha, Chicago, Ill.

Second Vice President: Mrs. J. W. Birnley, Guthrie, Okla.

Secretary: Miss Lillian Robertson, Spokane, Wash.

* * *

Mrs. J. C. Alter and Miss Kate Hill, Field Secretaries, brought good messages to the Convention.

Again we wish to thank the good people, women, men, and young people of Allegheny Presbyterial for the splendid care they gave to the 1918 Convention.

* * *

Mrs. R. W. Burnside, Second Vice President of the Convention has the reputation for much excellent work in Philadelphia Presbyterial among other things the splendid results in behalf of the new subscription campaign to the Missionary Magazine.

* * *

Sabbath evening was given to Foreign Missions. There never is time to hear the story of *seven* years, yet this program was well arranged to get the most possible from the time allowed.

* * *

Foreign missionaries in attendance were ready to present the urgent call and give testimony the the joy of the promise of continuing their service in mission fields. The messages were appealing and the promise of new recruits brought much applause and great joy to the Convention.

The following foreign missionaries were in attendance at the Convention:

From India:
Dr. Maria White.
Dr. Phandora Simpson.
Miss Kate Hill.
Miss Mary J. Campbell.
Miss Roma Beatty.
Miss Lois Buchanan.
Miss Eleanor W. Maconachie.
From Egypt:
Miss Carrie Buchanan.
Miss Margaret Bell.
Miss Sadie Thompson.
Miss Elizabeth Hamilton.
Mrs. H. L. Finley.
Under appointment:
Miss Helen Anderson.
Miss Kathryn McKensie.
Miss Eudora Mason.

Also Rev. W. B. Anderson, D. D., a missionary to India, now Secretary of the Foreign Board, who gave one of his fervent messages Tuesday night based upon the call for "407."

The Freedmen missionaries present were:
Miss Margaret Cowden.
Mrs. C. B. Sheler.
Miss Harriett Esden.

The latter two are from the mission in the Southland.

* * *

SEE FOURTH PAGE OF COVER AND PLAN TO TAKE THE "DRIVE."

* * *

The plan, the invitation and the purpose for a "Shower of Dollars" was presented by editorial and by special inslip in the April number of the Women's Missionary Magazine.

The purpose was to give *"a praise offering"* following the announcement of the Thank-Offering and honoring the great work of thirty years of Thank-Offerings.

The announcement that money sent to Mrs. J. B. Hill, treasurer, would be acknowledged in the Magazine, is herein made good. We, of course, make no attempt to acknowledge money given that night by the audience. There was a large number who gave much more than One Dollar. Several large checks were given and among them of interest to every one was a check from the Women's Missionary Magazine for *One Hundred Dollars*.

In this list published are sums of five, ten, and twenty dollars gifts, but because we have not the amount of every one it is not best to give sums of a few known.

Because the idea originated with the

Magazine, we desire to thank the givers to this great gift whether they were there to enjoy the rare pleasure or whether they loyally responded by mail. The enthusiasm shown by every one was a happy experience to all.

If any name of any one sending is omitted, write us. We thank you each one, we rejoice together in this lovely offering.

We could do it and we did!

* * *

The Convention of 1918 is past. The inspiration remains. The women of the United Presbyterian Church have an uplift for the year before them. We return to our homes with more confidence in prayer and deeper purpose for duty.

The year 1919 must exceed all other years. We have not given more during the past year than we can give in the year to come. The great joy of service will be extended into all our undertakings through believing prayer. We return to our several societies with a great vision of the world to be won for Jesus Christ, the lofty purpose will keep us before the throne on our knees.

Sing praises to His name for the wonderful things He has done through believing prayer!

* * *

It is always a matter of interest and expectation to know of the Thank-Offering gathered in. This year was of unusual importance as it celebrated thirty years and also claimed the devotion and development of this great work of the same Thank-Offering Secretary, Mrs. Mary Clokey Porter, has this honor.

Mrs. Porter in continuous service has had the Thank-Offering in her care and readers of the Magazine as well as many women in sister denominations use her literature.

"Christ for the world and the world for Christ" in pageantry display followed the Thank-Offering bearers who were Presbyterial delegates.

The offering given in 1917 and by Presbyterial additional special gifts amounted to $100,785. A sum never before reached. The cause for thanksgiving is very great. To know that our missionary obligations and privileges are not being substituted by any worthy cause, is gratifying. No matter what the awful need of the world today in its holocaust of world war, our gifts to our King must remain untouched and undivided.

Do all we can for the calls flooding our land and most needy but never, *never* do it at the cost of our debt to Christ. So we say it was a deeply gratifying report given by our devoted Thank-Offering Secretary.

* * *

The "Shower of Silver Dollars" as a praise gift for all our eyes have seen, our ears have heard and our hearts have felt during the past years was prompted with confidence and assurance the women would respond—and they did. Oh the music of the precious gifts as they fell on metal plates carried from aisle to aisle throughout that great audience by ten young women heralds and with all the joy and enthusiasm any one could desire they piled up, and as we go to press the amount given is $2200.00. *The women can and they did!*

* * *

Sabbath Day with representatives of societies from all over our beloved church is a most precious privilege. The morning services in charge of each pastor of the many churches in Pittsburgh and N. S., Pittsburgh, assisted by missionaries, was a privilege enjoyed.

The communion service in Convention church, Sabbath afternoon, in charge of Rev. Thomas Park, D. D., will be linked with this blessed Convention of 1918.

Mrs. J. C. Alter, Field Secretary, had charge of the memorial service which preceded the communion of the Lord's supper.

There was one whose presence was missed in the Thirty-fifth Annual Convention—Mrs. Samuel Yourd. This dear fellow laborer entered eternal life during the past year. Her great work for the cause of Christian missions is finished, her works do follow her. Mrs. Yourd was always faithful, inspiring and thorough in her department. The tribute by Mrs. J. D. Sands, President of the Women's Board, was true and beautiful.

The foreign field has lost a valuable missionary in the death of Mrs. Holliday. Tribute to her was given by Mrs. W. T. Anderson, of India. Mr. Coventry, of Egypt, by Miss Margaret Bell, of Egypt.

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THE FOLLOWING SENT MONEY FOR THE "SILVER DOLLAR SHOWER" BY MAIL AND THIS ACKNOWLEDGEMENT IS MADE ACCORDING TO PROMISE. SEE APRIL MAGAZINE.

Mrs. Hervey Bell.
Mrs. George Whiteside.
Mrs. Lala A. Blair.
Mrs. S. H. Rees.
Mrs. M. E. Stotts.
Olive Witherspoon.
Elizabeth Witherspoon.
Margaret McCollam.
Mrs. George Wheeler.
Mrs. Annie M. Lovren.
Mrs. J. F. Cornelius.
Miss Mary D. Cornelius.
Mrs. Ida L. McKirahan.
Rev. W. McKirahan, D. D.
Mrs. W. B. Curley.
Rev. H. T. Jackson.
Mrs. H. T. Jackson.
Miss Jennie E. Jackson.
Mrs. Estella Britton.
Mrs. Blakely D. McCaughn.
Ruth A. McCaughn.
Jean M. McCaughn.
Mrs. Esther Watson.
Mrs. Robert Watson.
Mrs. Frank Millhorn.
Mrs. D. C. Wilson.
Mrs. S. M. Gibson.
Mrs. H. E. Strain.
Miss Julia F. Hopping.
Mrs. W. G. Martin.
Mrs. M. Sterling.
Mrs. J. L. Forsythe.
Mrs. R. W. Denny.
Anna Mary Moore.
Mrs. M. Weber.
Mrs. David Rakestraw.
Mrs. Margaret E. Sebring.
Mrs. J. R. Brown.
Mrs. J. B. Hezlip.
Mrs. J. S. Dague.
A Friend, Waterloo, Iowa.
Mrs. Patton.
Anna Patton.
Mrs. Crowe.
Mrs. James Parker.
Mrs. Montgomery.
Mrs. Dickson.
Mrs. Robert Killough.
Mrs. Frank H. Henry.
Miss Anna A. Milligan.
Nine Ladies, Siloam Springs, Arkansas.
Mrs. Wm. H. Johnston.
Mrs. A. W. Wilson.
Mrs. R. H. Kirk.
Mrs. Sarah McAdam.
A Friend, New Alexandria, Pa.
Mrs. Mary H. Shafer.
Elizabeth Blair.
Mrs. J. Kelly Giffen.
Mrs. Catherine Spencer.
Kate Spencer.
Mrs. S. H. McDill.
Mrs. J. A. Dodds.
Mrs. W. F. Simpson.
Mrs. Jennie Henderson.
Mrs. John S. Fisher.
J. Roberta Gray.
A Friend of the work.
Grace L. Anderson.
W. M. S., Gilchrist Memorial Church, Kortright, N. Y.
Alice Shields.
Mrs. E. J. Redline.
Mrs. William T. Graham.
Mrs. A. E. McLean.
Millie F. Copeland.
Kate Mateer.
Mrs. J. D. Leech.
Mrs. Mary White.
Mrs. Walter Getty.
Miss Elsie Getty.
Mrs. Frank Getty.
Maria Blair.
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Mrs. D. L. Barackman.
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Mrs. Samuel Anderson.
Mrs. Wilson A. Stewart.
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Mrs. J. L. Cockins.
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Mrs. A. C. Work.
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Mrs. J. O. Ballagh.
Mrs. Lizzie Campbell.
Maggie C. Watson.
Mrs. Elizabeth Cooke.
Miss Jennie Moffat.
Mrs. Emma Shepherd.
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Miss Jessie Small.
Mrs. J. A. Hetherton.
Mrs. R. P. McWilliams.
Miss Elizabeth J. Paul.
M. E. Douds.
Mrs. Anna Clokey Drury.
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Miss Wellings.
Miss Ella Pollock.
Mrs. John Caldwell.
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Y. W. M. S., Beaver, Pa.
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Mrs. Dunlop.
Mrs. H. M. McDonald.
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Miss Jennie Boyce.
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Mrs. S. M. Quigley.
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Mrs. C. E. Wilson.
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Mrs. Mary Weir.
Mrs. A. L. Dickson.
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Mrs. Jos. Stevenson.
Mrs. Susie Lee.
Mrs. Mary Skiles.
Mrs. J. B. Work.
Mrs. J. F. Withrow.
W. M. S., 1st, Erie.
Beracha W. M. S., Plumville, Pa.
Mr. John Dickson.
Mrs. Fannie E. Wasson.
Mrs. J. C. Kelso.
Friend.
Children of Mrs. J. N. Buchanan.
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Mrs. Chester Hall.
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Mrs. A. C. Kirkham.
Nannie R. Carr.
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Mrs. M. M. Dunlap.
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Friend, Shedd, Ore.
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Mrs. Geo. B. Sterling.
Mrs. S. M. Sterling.
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Mrs. Samuel Lyons.
M. Bertha Houston.
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Mrs. Taylor.
Mrs. Mary Stephens.
Mrs. Ella Stewart.
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Mrs. Catherine Long.
Mrs. Emma Cowan.
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Mrs. Clara McCallen.
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Louise Kamm.
Mrs. Robert Kerr.
Mrs. Alice McNaughton.
Mary E. Simms.
Mrs. S. L. Byers.
Mrs. A. F. Sawhill.
Mrs. E. J. Nesbit.
Miss Jeanette Nesbit.
Mrs. Calvin E. Hogue.
Mrs. C. B. Hetherton.
Dr. Maria White.
Shell purse containing 60¢.
Money found in pocket-book after the death of Martha Wilson.
Mrs. J. K. Cummings.
Lois Campbell.
Mrs. Hogue.
Myrtle Megchelsen.
Nan Magchelsen.
Mrs. Joe Irwin.
W. M. S., Des Moines Presbytery.
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Mrs. J. P. Davis.
W. M. S., 1st, Baltimore, Md.
Mrs. Clarence K. Jones.
Mrs. Margaret Roulston.
Mrs. Wm. Cleland.
Mrs. S. A. Cromwell.
Mrs. J. P. McDanel, daughters and grand-daughters.
Mrs. A. A. Long.
Mrs. H. H. Brownell.
Jane W. Pressly and mother.
W. M. S., 1st Church, Erie, Pa.
Baracha W. M. S.
Mrs. H. M. Pinkerton.
Mrs. N. S. Pinkerton.
Mrs. Anna M. French.
Mrs. Charles D. Hope.
Mrs. C. P. Kirk.
Mrs. George C. Hill.

Mrs. Charles E. Alexander.
Mrs. Eva Craig Dean.
Miss Mary C. Lytle.
Miss Martha Wilson.
Mrs. I. P. Thurston.
Mrs. M. B. Patterson.
Mrs. Margaret Beavers.
Miss Grace McLeod.
Mrs. J. D. Irons.
Mrs. Susie E. Adams.
Mrs. J. C. Pinkerton.
Mrs. Wm. Petrie.
Mrs. Martin Prenter.
Mrs. George W. McKee.
Miss Emma Pinkerton.
Mrs. Frank McNary.
Mrs. Frank Covey.
Mrs. James Patterson.
Mrs. F. C. Armstrong.
Mrs. Hissong.
Mrs. J. C. Wallace.
Mrs. John Harvison.
Miss Margaret Liggett.
Mrs. Seth Stewart.
Miss Kilgore.
Mrs. George Crawford.
Mrs. J. C. Nevin.
Miss Margaret D. Nevin.
Miss Jennie E. McFadden.
Mrs. Margaret McKahan.
Mrs. Volena McKahan Kaiser.
Eleanor Paul.
Mrs. C. Cusack.
"A United Presbyterian."
Mrs. Ella Hess.
Mrs. James A. Wilson.
Mrs. S. S. Gettemy.
Mrs. W. H. Francis.
W. M. S., Montrose, Col.
J. Alice Wilson.
A Friend, Boicourt, Kans.
Margaret Cunningham.
Alice Schooler.
Mary Taylor.
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Mrs. M. W. Nelson.
Miss Davia Taggart.
Mrs. Lettie Crawford.
Mrs. S. L. Warner.
Miss Nettie Fox.
Mrs. R. B. Taggart.
Mrs. Fred Beight.
Mrs. J. C. Chamberlin.
Mrs. J. N. Buchanan.
Mrs. J. Stewart.
Mrs. H. Cornish.
Mrs. H. P. Wood.
Mrs. Walter Fisher.
Mrs. C. A. Applegate.
Mrs. Chas. Simpson.
Mrs. Fred Simpson.
Mrs. Margaret Cook.
Mrs. Dr. Edmonds.
Mrs. C. M. Filer.
Mrs. Mary Eaton.
1st, 2nd, 3rd, 8th, Chicago.
Mr. and Mrs. Smiley McCall.
Mrs. S. M. Kelso.
Mrs. W. J. Cherry.
Mrs. (Rev.) E. G. McKibben.
Mrs. Mary E. Carter.

* * *

LIFE DIRECTORS.

1. Mrs. J. P. MacDanel. By her son.
2. Mrs. J. Alvin Orr. By a friend.
3. Mrs. K. C. Johnston. By her son.
4. Mrs. Collingwood. By her son.
5. Mr. Lelo Collingwood. By his mother.
6. Mrs. E. M. Hill.
7. Mrs. Anna M. Scott.
8. Mrs. D. Emmet Alter. By her mother, Mrs. J. C. Alter.
9. Mrs. W. B. Boies.

MEMORIAL ROLL.

1. Mr. and Mrs. Henry W. Savage. By their daughter, Mrs. M. Alexander.
2. Capt. John Paisley. By his wife
3. Miss Mary Anderson. By her sister, Miss Sarah Anderson.
4. Mrs. Emma H. Brown. By her husband.
5. Mr. and Mrs. William Miller. By their daughter, Mrs. H. C. Campbell.
6. Mrs. Mary G. George. By her son, Mr. W. S. George.

MRS. J. B. HILL,
Treasurer.

The Committee for Mission Study Classes at the Summer Conferences—Tarkio, Mo., July 26 to August 4; New Wilmington, Pa., August 9 to 18—have arranged to give instruction from the mission study text-book for 1918-1919, "Women Workers of the Orient." This is a new feature in these conferences and women are invited to attend the class which will be under good instruction.

A preparatory study of the subject intended for Women's Missionary Societies, as this will be, offers inducement to women who can be present at either conference. Mission studies at the summer conferences give much satisfaction for the time spent, while the conferences are for relaxation in part it is much more profit to be gathering the information found in the mission study class and especially now to anticipate an introduction to our own text-book.

Mrs. Wellman said: "In order to be soldiers of power we must be soldiers of prayer. The church in its infancy received its first baptism of power after a ten-day prayer meeting. * * *

"Let our first prayer be that our hearts may be burdened for souls when the church—and that means every members of the church—get down on their knees for missions, it will not be long until the treasury will be filled with funds; the field with workers; and the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea."

* * *

RESULTS OF THE WAR.

Here are a few that we have seen suggested: Prohibition of the liquor traffic, woman suffrage, non-partisan politics, more spiritual education, annihilation of speculation, a simple government, downfall of the heeler and the boss, a nobler observance of Sabbath, a real civil service, a more practical religion, greatly improved integrity in trade and complete honesty in industry, the elimination of all class or group legislation.

The achievement of these ends, will make the world 100 per cent better than it is, and there is no reason to despair of them. In fact, the great issue of this war embraces them all. This is a war for justice, equality, honesty, purity and all these are involved in the outcome of the great struggle. And then they are the natural results of all the sacrifice, suffering and sorrow that the war brings. When a man gives up his life on the battlefield for humanity and public right, should we expect that selfishness, materialism, intemperance, dirty politics and injustice to women will share in the triumph? But that is exactly what will happen if the results we have named are not realized. The greatness of this war lies in the fact that it promises all these results. Never will a man die for the good of the world so truly as he will in the present great war. Never was sacrifice more clearly demanded since Calvary as now.

ATTENTION! REST ARMS!

Order I. Wilson College Summer School of Missions, Chambersburg, Pa.

Order II. June 27-July 7, 1918.

Order III. Apply *at once* to the undersigned for registration blanks.

Order IV. *All registration blanks returned with the registration fee $2.00 to the undersigned not later than May* 25.

"Hut" attractions:—

Such hostesses as Chambersburg can be.

Such leaders as Mrs. H. W. Peabody, Mrs. Helen B. Montgomery, Mrs. W. H. Farmer, Miss Mary Peacock, Miss Anna A. Milligan and other strong ones.

Such speakers as Dr. Arthur J. Brown, Dr. Warfield and numerous missionaries.

Such music as Mrs. Elsie Stewart Hand can bring forth from the Girls' Choir.

Such fellowship as only such a purpose in coming together can elicit.

Final injunction: *Be careful to observe the order to the letter or the worst may happen—you may be court martialed—shut out of camp.*

IDA B. LITTLE.
132 Allison Ave., Washington, Pa.

* * *

ANCHORED TO THE INFINITE.

The builder who first bridged Niagara's gorge,
Before he swung his cable, shore to shore,
Sent out across the gulf his venturing kite,
Bearing a slender cord for unseen hands
To grasp upon the further cliff and draw
A greater cord, and then a greater yet;
Till at the last across the chasm swung
The cable—then the mighty bridge in air.

So we may send our little timid thought
Across the void, out to God's reaching hands—
Send out our love and faith to thread the deep—
Thought after thought, until the little cord
Has greatened to a chain no chance can break,
And—we are anchored to the Infinite.

—Edwin Markham.

THANK OFFERING

EDITED BY MRS. MARY CLOKEY PORTER.

2828 Perrysville Ave., North Side, Pittsburgh, Pa.
Business Address,
905 Publication Building, Ninth St., Pittsburgh, Pa.

OUR SISTER!

Up many flights of crazy stairs,
Where oft one's head knocks unawares
With a rickety table, and without chairs
And only a stool to kneel at prayers.
Dwells our sister.

There is no carpet upon the floor;
The wind whistles in through the crack of the door,
One might reckon her miseries now by the score;
But who feels an interest in one so poor?
Yet—she is our sister!

Once she was blooming and young and fair,
With bright blue eyes and auburn hair;
Now, the rose is eaten with cankered care,
And her poor face is marked with grim despair.
—Our poor sister!

When at early morning, to rest her head,
She throws herself on her weary bed,
Longing to sleep the sleep of the dead,
Since youth and love and health are fled.
Pity our sister!

But the bright sun shines on her and me,
And on mine and hers, as on thine and thee;
And whatever our lot in life may be—
Whether of low or high degree—
Still she is our sister,
Always our sister!
Pity her!
Succor her!
Pray, for our sister!

—Selected.

STORY OF THREE DECADES OF THANK-OFFERINGS.

Historical sketches of new movements in which women have been the active participants, usually tell of the myriads of difficulties that at the beginning had to be removed, of church prejudices to be overcome, of the timidity of the "few faithful sisters" who ventured out on the untried sea of publicity for the first time, yea, and at times of the dark cloud about the size of a man's hand, which forecast an approaching storm.

Thank God, such troubles and discouragements have been unknown in the experience of the United Presbyterian women who set sail in the small Thank-Offering craft thirty years ago.

Faith and love prompted the first Thank-Offering given to this movement in 1888, and the same blessed influences have characterized the work ever since and have successfully carried it through the thirty miles of its blessed journey.

Below we hold up to view the picture in figures of the Presbyterials in the home-land during three decades, to which may be added the reports of Egypt's and India's Thank-Offerings since 1901.

Egypt's societies, $11,905. 98.
India's societies, $2,433.99.

What a wonderful story the figures tell! A story known in full only to Him Who has followed these gifts of gratitude with His blessings as year by year they were disbursed to the various mission fields of the church.

When we pause to calculate the number of women whose names are upon our church rolls, and then note how few in every congregation are actively engaged in work for missions, we look up to our Great Helper in wonderment at what He has enabled the few to accomplish in His name.

Less than one-third of the women of the church are identified with the missionary societies. What of the two-thirds indifferent ones?

Oh, what victories would crown our efforts in the future if the entire woman membership of the church were actively engaged in giving the gospel to the world and all following faithfully the Scripture exhortation, "Whatsoever thy hand findeth to do, do it with thy might." What an army of workers there would be to go up to the "help of the Lord" against the mighty forces of evil the church has to contend with in this age of the world.

And how the tithes and offerings would pour into the Lord's treasury!

Leaders in the missionary societies! In this "Anniversary Hour" of our women's work, is not God calling you to go out as recruiting agents to bring into the front ranks of workers for His cause the many careless sisters "sitting at ease in Zion" who it may be are only waiting for a kind invitation to unite with your societies and become as active there as they now are in Red Cross work. *Try them! Go forth in prayer for God's guidance and do your full part toward securing* 80,000 *names this present year as members of your missionary societies.*

Never have there been so many and so great encouragements for undertaking this membership work as now. What does it mean that women and children in all parts of the church should be enthusiastic and zealous the past year in efforts to raise the full $100,000 as a Thirtieth Anniversary Thank-Offering? What does it mean that they should be anxious to have a share in the objects the Thank-Offerings help to support, and cheerfully add special offerings to their regular 1917 offerings in order to reach the $100,000 goal?

Is not God thereby giving abundant proof that efforts put forth in His name will bring success?

Where is the seer who thirty years ago could have revealed the blessed results of our efforts for the 1917 Thank-Offering?

Who with the clearest eye could see the young women's societies with their 7,740 members pouring a gift of gratitude into the Lord's treasury amounting to $15,845.51, or could see our 11,875 members of the junior societies laying upon God's altar the magnificent gift of $7,513.49 in twelve months?

Who, but the Lord, knows what 1918 Thank-Offering will bring into the treasury?

Shall we not pray and work and give in order that liberality may mark every step of the way during the next decade. Begin right, in giving the 1918 offering at the society "Ingatherings" next Fall.

The success in reaching the goal of $100,000 for 1917 should inspire all to try to reach that sum for each year in the future.

We can do it. Will we?

TURNING THE HANDS OF THE CLOCK FORWARD.

By this simple act the United States Government has given us a "new" day and yet it has not added one hour to the twenty-four nor one moment to the sixty minutes.

We are wondering how this new measure of time will affect the Thank-Offering workers throughout the Church.

Will they more faithfully observe the "Morning Watch" and through it give more time for definite prayer for the 80,000 women whose names are upon the church rolls, to come up to a higher degree of stewardship of the time and talents and means God has bestowed upon them.

Will the additional hour of daylight give them more time to see that the homes in their congregations are supplied with the little "blessing boxes" in which to place their Thank-Offerings?

Will the "new" day prompt them to consider that five months of the new Thank-Offering year are reckoned with the past, and that only seven months remain in which to prepare for the 1918 offering?

Will the extra day-light hour find them doing all they can to interest the uninterested women in the special work for missions God has entrusted to them to support?

If so, then let us give an extra gift to prove our gratitude to our government for "turning the hands of the clock forward."

FIGURES IN CONTRAST.
THREE DECADES OF PRESBYTERIAL THANK-OFFERINGS.

Presbyterials	1888	1897	1907	1917
Albany		45.17	305.75	454.21
Allegheny	771.55	2224.00	5120.36	8774.11
Argyle	71.85	236.10	762.12	1161.97
Arkansas Valley		144.88	241.25	1208.65
Beaver Valley	203.50	635.24	789.55	2456.00
Big Spring	46.16	180.91	313.00	631.68
Boston		27.00	160.77	769.00
Brookville	8.60	65.40	128.77	529.02
Butler	90.00	347.30	579.22	2403.09
Caledonia	110.00	253.13	570.65	1064.03
Cedar Rapids	34.20	240.12	368.00	1222.17
Chartiers	304.00	806.00	1531.90	3867.12
Chicago	27.34	259.67	383.99	1035.17
Cleveland	73.15	120.00	615.20	3073.18
College Springs	22.00	361.08	853.86	1891.77
Colorado	40.00	156.42	519.90	1172.24
Concordia	3.60	7.65	175.56	215.64
Conemaugh	100.00	141.00	442.25	1375.67
Delaware	23.25	132.83	187.55	1284.00
Des Moines	83.36	300.00	481.45	1364.70
Detroit	20.35	3.00	146.10	795.64
Frankfort	9.00	50.71	217.66	841.17
Garnett	40.00	162.75	268.36	444.10
Hudson				546.49
Idaho				316.34
Illinois Central	34.50	255.20	306.37	628.50
Illinois Southern		155.00	604.51	1210.20
Indiana	48.75	127.65	240.55	863.00
Indiana Northern		13.00	246.42	241.11
Iowa Northwestern		12.00	130.49	211.28
Kansas City	50.00		195.63	600.02
Keokuk	77.00	436.62	753.00	1615.61
Kiskiminetas			250.82	608.00
Lake	101.50	602.57	612.49	1100.02
LeClaire	43.35	145.10	258.05	419.27
Los Angeles		150.00	528.25	2053.06
Mansfield	109.52	72.83	200.45	671.56
Mercer	68.00	325.13	675.33	1590.77
Monmouth	95.71	365.17	986.00	1979.68
Monongahela	1000.00	2953.31	5901.00	15578.74
Muskingum	128.00	351.22	1213.39	2538.75
New Jersey				400.02
New York		269.56	223.50	
Ohio First	120.50	398.76	580.24	1578.85
Oklahoma			81.56	201.92
Omaha		149.16	327.73	645.66
Oregon		81.83	207.00	475.06
Pawnee	3.00	72.02	379.17	437.07
Philadelphia	44.00	602.90	662.30	2103.88
Princeton	7.00	214.00	241.00	
Pittsburg, Kans.			148.46	179.78
Puget Sound		24.30	125.37	679.09
Rock Island	82.00	150.41	390.73	980.78
San Francisco	37.35	109.79	358.87	846.87
Sidney	60.25	156.74	254.50	516.36
Spokane		70.52	184.77	273.24
Stamford			56.00	
Steubenville	31.50	381.31	953.09	2245.59
Tennessee				532.45
Texas				156.44
Uncompahgre				78.74
Vermont		39.79	20.00	139.38
Westmoreland	134.50	826.15	1415.86	3050.48
Wheeling	98.70	241.00	626.35	1772.70
Wisconsin		55.00	243.78	435.84
Xenia	181.26	568.00	715.78	1866.00

TAKE NOTICE.

In studying the "Figures in Contrast" note the progress made.

During the first decade eight Presbyterials joined the ranks of the forty-three that gave Thank-Offerings in 1888.

Ten years later—in 1907—all the Presbyterials then organized contributed liberal offerings.

In 1917 only two failed to report gifts in celebration of the Thirtieth Anniversary of the Thank-Offering Movement.

The whole chart spells PROGRESS.

THE UNIVERSAL SPIRIT OF TODAY.

The spirit everywhere with all classes of people today is—faithful services with liberal giving.

Why not utilize this wonderful spirit in our churches?

Why not improve the opportunity while this spirit is popular?

Why not proceed at once to mobilize the women of our nation for active aggressive service in our congregations and missionary societies?

While they are knit, knit, knitting; why can they not in their hearts be pray, pray, praying?

In the light of how much time and strength and talents and means the women of America are giving to the physical needs of the world today, should not the Christian women view their past, and truly repent of their indifference to the needs of the world along spiritual lines?

How ashamed we should be of the little we have accomplished for our Lord in the past and how eager we should be to improve the time that remains to us!

"Oh the loads that we might lighten!
Oh the lives that we might brighten!
By doing something helpful every day."

SENIOR LIFE MEMBERS.

April 16 to May 15, 1918.

$25.00 Each.

1. Mrs. R. H. Hood, Dormont, Pa.
2. Miss Margaret C. Eation, Philadelphia, Pa. By W. M. S. of North Church, Philadelphia.
3. Mrs. Mary Hogue, New Castle, Pa. Member 2nd Church, New Castle, Pa.
4. Miss Charlotte E. Phipps, Pittsburgh, Pa. In memory of sisters Eliza Phipps Marshall and Mary Ann Phipps.
5. Mrs. George Hinchliffe, Evanston, Illinois.
6. Mrs. T. R. Proctor, Mansfield, Ohio. By her daughter, Mrs. J. N. Finney.
7. Mrs. Rosa Finney, Mansfield, Ohio. By her son, J. M. Finney.
8. Mrs. R. B. Heacox, 2115 7th Ave., Altoona, Pa. By her children.
9. Mrs. Ella M. Mabon, New Florence, Pa.
10. Mrs. Clara E. Henderson, Crete, Pa. By Mr. and Mrs. J. A. McGahey (son and daughter).
11. Mrs. Charles R. Watson, Philadelphia, Pa. By W. M. S. of Germantown Church.
12. Mrs. Catherine K. Morrison, Long Beach, Calif. By daughter, Mrs. Clyde L. Robinson.
13. Mrs. Ora B. Smith, 136 Rosalind St., Toledo, Ohio.
14. Mrs. C. W. Kincaid, 1312 Sheridan Ave., Pittsburgh, Pa.
15. Mrs. Grant Shirk, 1124 De Victor Place, Pittsburgh, Pa.
16. Mrs. W. J. Williams, Jr., Caledonia, Pa.
17. Mrs. James Irvine, Steubenville, Ohio. By her mother, Mrs. Emma Irvine.
18. Mrs. Shilley Irvine, Steubenville, Ohio. By her mother, Mrs. Emma Irvine.
19. Mrs. John Law Achison, West Allis, Wis. By W. M. S. of West Allis, Wis.
20. Mrs. James Viers, Craig, Ill. By daughter, Mrs. W. W. Brown.
21. Mrs. Grace Livingston, Seattle, Wash. By her sons.
22. Mrs. J. A. Cathcart, Seattle, Wash. By her sister.
23. Mrs. George C. Johnstone, Ben Avon, Pa. By her daughter, Mrs. W. B. Glover.
24. Mrs. Frances E. Kilbourn, Sterling, Kansas. By her husband.

Correction.

Mrs. J. C. Gibney, Valley Center, Kansas, made herself life member.

YOUNG WOMEN

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
132 Allison Avenue, - - Washington, Pa.

MOTTO: "TRUSTING IN HIM."

AIM: "COURAGE THAT DARES, IF NEED BE, FAILS, BUT DARES NOT FAIL TO TRY."

YOUNG WOMEN'S SPECIAL WORKERS:

Miss Roma Beatty, Pasrur, India.
Miss Edna Jean Giffen, Cairo, Egypt.
Miss E. Margaret Rogers, Frenchburg, Ky.
Miss Eleanor W. Maconachie, Pathankot.
Miss Davida M. Finney, Monsourah, Egypt.
Miss Christianita Totten, Henderson, N. C.

NEW SOCIETIES.

Argyle Presbyterial: Cambridge Y. W. M. S.; President, Miss Margaret McGomery.

Illinois Southern Presbyterial: Tilden Y. W. M. S.; President, Mrs. Don Murphy.

Chicago Presbyterial: Sixth Chicago Y. W. Guild; President, Miss Ethel Miller. Eighth Chicago Y. W. M. S.; President, Miss Helen Munson.

Cleveland Presbyterial: Lakewood Y. W. M. S.; President, Miss Florence McNaughton. 1st Akron Y. W. M. S.; President, Miss Florence E. Chase.

College Springs Presbyterial: Shannon City K. D. Circle; President, Miss Ella Masson.

Ohio Presbyterial: Peebles Y. W. M. S.

Philadelphia Presbyterial: South Philadelphia Y. W. M. S.; President, Miss Elizabeth McAdams.

Tennessee Presbyterial: Norfolk, Va., Y. W. M. S.; President, Miss Margaret Robinson. Athens, Tenn., Y. W. M. S.; President, Mrs. Dora Keith.

Westmoreland Presbyterial: Scottdale Y. W. M. S.; President, Miss Bess Miller.

Allegheny Presbyterial: 2nd Allegheny K. D. Circle; President, Miss Edith Millar.

Spokane Presbyterial: 3rd Spokane, Philathia Circle; President, Miss Anna Foss.

Monongahela Presbyterial: Swissvale Y. W. M. S.; President, Miss Grace M. Kelly.

PLEASE NOTE.

That, on account of Miss Edna Giffen, one of our Egyptian Young Women Special Workers, not being yet on the field, Miss Mary Baird, of Zagazig, has been appointed in Miss Giffen's stead. We hope to be able to support Miss Giffen again when she returns to Egypt. The amount of money received through the Young Women's Special Fund this year justifies us in this hope. We are glad to report our largest offering yet, $4,055. Yet not two hundred societies contributed. When the full number gives an average of $1.00 per member, what can we not do!

ONE'S BEST.

What is meant by such an expression differs according to the judgment, wise or otherwise, of the person making the declaration. Some talk about doing their best when forwarding an evil or shady cause. We wish to restrict it to good things only.

One element in doing one's best is a good conscience. One young woman is painstaking, doing everything in a most creditable manner. Another may be equally conscientious, but she places more value on fundamentals than on what she terms minor matters. Each does her best as she views it. For instance, if you are acquainted with the art of ironing, you may put as much time and effort on a piece of unstarched material as another would on fine linen. You do everything well you say. The other person, just as anxious to be counted faithful, may tell you that less time and effort would suffice for the former garment. It would be well done. The second piece required all it got. Each did her best as she saw it. Both had a good conscience. Results will differ as people are different.

Another element in doing one's best is perseverance. It is the one who endures unto the end; the one who attains must keep on. A recent graduate from a nurse training school told how she had often packed her trunk preparatory to leaving the school because of discouragement. She overcame herself each time, going eagerly to work to do her best. Just three weeks before her term was finished another fit of despondency overtook her. She was determined to give it all up. Again her better self asserted itself and she reached the goal for which she had been aiming for three years. The best triumphed because she persevered in the face of difficulties, real and fancied.

Possible. the basal principle which promises one's best is a pure motive. If an act be accomplished for vain glory—just pure selfishness—it cannot deserve the highest award, no matter how brilliantly executed nor how apparently worthy. You cannot draw sweet water from a bitter fountain, neither can you draw one's best from a selfish heart. The motive is on this order: First person, "He;" second person, "You or Thou;" third person, "I."

Quite a number of society presidents have striven valiantly this past year. The results have not all been the same. Some have met, so they tell us, with "carelessness," "lack of interest on the part of members or the parents of same;" some have spoken of "decreased membership;" "decreased attendance," "decreased offerings," "war work taking their time," "lack of harmony," "lack of time," "business absorption," "bad roads and scattered homes," "45 non-members," "slightly anaemic condition," "irregular attendance," "not interested in missions, only in their own church," and other like discouragements.

Other presidents who have labored no harder perhaps have quite the reverse to report. For example, "faithful members," "more interest in mission work," "larger contributions," "preparation for usefulness," "interest in study," "prayer circles," "new life," "loyalty of members," "co-operation" and many others.

May we be thankful that we cannot rightly be called slackers just because results are not what someone else thinks they ought to be. May we take courage and keep on.

Some secretaries of Young Women's work were disappointed this year. They tried so hard to have a correct report, but some society would not respond to any appeal. Such a society robbed the secretary, not of her best, exactly, but of the result which would have shown her in a better light to the world. Such a society lacks in the proper sense of appreciation. It thinks neither of itself nor any one else or it would do better.

A young woman who is called on frequently to sing solos, sometimes unaccompanied, at funeral services, said that one of the hardest features in it all, aside from the sadness, was the fact that seldom a word of thanks came to her, even from her pastor. Much sweetness never reaches the outer ear until it is deaf to earthly things.

The one who tries once to do her best and then gives up in despair is an enemy to the best. May members, officers, societies, secretaries who have had a disheartening time this year, persevere conscientiously for the sake of our divine Leader and others and bring victory out of so-called defeat.—I. B. L.

LOYALTY TO OUR KING AND HIS WORK.

In speaking recently of the loyalty of the people of India to the British Government, Miss Mary J. Campbell said that they do not understand much about the war, the causes of it and the different things for which the nations are warring, but they are loyal. The say: "Our King is in trouble." And they are filled with the determination to fight until the war closes and their King is out of trouble.

Our King is in trouble! A wicked, cruel, deceitful monarch has usurped the throne. He is enslaving men and women and children, holding them in cruel bondage, subjecting them to shameful outrages. Their cry has gone up to the King of all the earth. He is going forth to battle, and as He goes forth He calls for recruits. He is calling for volunteers. He is calling for men and women and children of all ages, classes, and conditions in life. There is a place in the ranks for all who are willing to serve. The cause is worthy. The call is urgent. The victory is certain. The King Himself has offered to every valiant soldier, "A crown of glory that fadeth not away."

Many gallant soldiers are fighting in the ranks. Many more have been honorably retired and are wearing the "Crown of Glory." The call is urgent to fill up the ranks. While the call comes to all, it comes especially urgent to the young, those who are strong and healthy in body and soul, those who are keen and alert.

Recruiting officers have been appointed whose duty it is to establish recruiting stations all over our land. These recruiting officers are many. They are earnest, patriotic, devoted servants of the King. Among these recruiting officers is one who has been chosen to enlist the services of the young women of our beloved church in the army of our great King. We call her our Young Women's Secretary. Our land has been divided into districts, and recruiting officers placed over each of these districts. These officers, our Presbyterial Young Women's Secretaries, are to serve under the direction of their superior officer. They receive help from her. Their work is thoroughly outlined. It is their duty to see that recruiting stations are formed in every congregation where the young women may enlist in active service. We cannot over-estimate the work being accomplished in these recruiting stations. Young women are being trained to take the places of the "Crowned Ones." They are being trained to use the wireless and call down the help of the Mighty One in this battle for righteousness and freedom and truth. They are being trained as valiant soldiers who will volunteer to "Go over the top" and attack the enemy in his strongholds of sin in our own land and over the seas. They are being trained to give of their substance that these volunteers, our noble missionaries, may be fed and supplied with uniforms and proper munitions of war.

"Our King is in trouble!" He is calling for every loyal young woman to join the "colors," to enlist under His banner and to go forth to war against the most cruel, most subtle, and most deadly enemy of all the world. The call comes to us who have been appointed as recruiting officers that we be faithful and follow the directions issued by our superior officer, our General Secretary. Let us not be satisfied until we have a recruiting station established and effectively working in every congregation to enlist the services of every young woman to battle with her purse, with her prayers, and with all the energy of her young life until the battle is won. Let us not be "slackers" ourselves and let us be determined that there shall be no "slackers" in the district assigned to us.

"In union there is strength." Our General Secretary cannot accomplish the work alone, but if all of us who are "associated" in this war for righteousness will go forth under the leadership of our superior recruiting officer and enlist the young women in the service, opening up training camps (Young Women's Societies) in every neighborhood, we will see a great army of courageous young women taking their places in the ranks, well trained, and anxious to "Go over the top" that our King may take His rightful place on the throne as "King of kings and Lord of lords."

MRS. A. CAMPBELL BAILEY.
Y. W. Secretary, Ohio Presbyterial.

VALUE OF CONVENTIONS.

Though sometimes we may have heard the complaint with regard to conventions "To what purpose is this waste?" It is very generally conceded that conventions are a powerful factor in promoting interest and activity in any line of work. All kinds of organizations have their conventions, fraternal societies, business organizations, and ecclesiastical bodies. They consider this a necessary and important part of their work. In order to accomplish the best results, our missionary societies must not neglect this means of advancing our work. We should put forth our best efforts to have helpful programs and large attendance at our conventions.

The value of a missionary convention is first educational. We have opportunities at these conventions of hearing speakers of note who have made broad study of the subjects they discuss. We can hear missionaries direct from the fields who can give us information of their work that makes it more real to us. We can hear special workers in different addresses who open up subjects on which they have spent much time and thought. We will listen to words that we would not perhaps read from the printed page. Often statistics and reports are presented to us that would not attract one's attention in the annual reports. We often have opportunities of seeing exhibits of work from schools and societies. Maps, books, charts and literature are on exhibition which give help in our work. We hear methods of work discussed that will help us do better work in our home societies.

Conventions are also an inspiration to the delegate or the person attending. Great leaders in our own and other churches are there as speakers. They bring to us not only information but their message inspires us and quickens our spiritual life. Often we are brought into contact with great personalities that enthuse us and lead us to resolves for nobler living.

Many a young person can look back at the hour when in a missionary convention she has dedicated herself anew to the service of Christ; when she has had a vision of great work and great responsibility; when she has given herself to some particular form of service in home or foreign mission fields. Chas. G. Trumbull often refers to the New Wilmington Conference as the place where he was led into "The victorious life" through which he has accomplished so much for himself and others.

Many have been inspired to greater liberality through our conventions. Through appeals brought to us we are led to feel more keenly the great need of money and to give more freely. Perhaps some will recall the great missionary night at the Columbus Young People's Convention, when the cause of missions was presented, people gave rings, watches and other valuables in addition to a large offering. Similar demonstrations have been made at other conventions.

Conventions unify the work of the different societies or organizations. Leaders can counsel together and plan the work of the different branches so that all may be working with one mind and one purpose in view.

The sense of comradship at a convention inspires and encourages us. When we meet with a great company of people who have the same interests and purpose as our own it helps us in our work and we are not so likely to go home and sit under the juniper tree, even if we do meet with discouragements.

Great movements are often set on foot through conventions. The Laymen's Missionary Conventions have called out the laymen of our church. The Pittsburgh Convocation set on foot the effort for the 407 new missionaries.

The Convention helps the home societies through the plans that the delegate is able to carry home; also in the feeling that they are a part of the larger work.

The days of our large and enthusiastic Young People's Conventions were great days for our Young People's Societies, and many of our societies felt revived by the throb of life from those great meetings. Let us make of our Conventions such meetings that our societies will feel their spiritual and uplifting powers.

Mrs. W. J. Golden,
Waterford, Pa.

A CONTRAST.

We are inclined to believe sometimes that the heathen peoples of the world are really anxious to accept our religion. At least, we reason, they should be. Possibly none of these unfortunates are more loath to give up the religion of their fathers as our American Indian. Especially are women, young and old, slow to believe in anything new.

Some do accept, however, and their lives become beautiful as only the love of Christ in the heart can beautify.

Mrs. Smith, wife of our missionary at Tama, Iowa, has given us a little of the lives of two young couples, showing what the entrance of Christ into the life can do and the sorrow which prevails when He is denied entrance.

"Mary was a little barefooted girl with neither father nor mother. Her old grandfather died and the missionaries, with the help of one of the Government teachers, got her off to school. She told me she was in school three or four years before she understood anything. Finally things began 'soaking in' and then she progressed very well even to the seventh grade. When she came home last summer, she looked so clean and intelligent with her dark blue suit and white middy, white shoes and stockings. The other girls, except one other, wear their shawls summer and winter.

"One day she came up to talk with us and Mr. Smith asked her if she would not like to be a Christian. She said, 'Yes, I would. I received a wee book for a prize for reading the Bible through.' So we had a nice little baptismal service and kept her with us for some weeks. She was very obedient and we liked to have her with us.

"Finally, a young man became interested in her. We told him if he wanted to see Mary, he must come to the front door and not slip around and try to meet her out anywhere else. They struck up quite a courtship and finally the young man came and told Mr. Smith that Mary and he wished to be married. He was one of our Christian boys, about nineteen years of age and she was seventeen. We had a quiet little wedding at the Mission and our two proteges were married.

"I wish you might see their neat little four-roomed cottage with a pantry, a clothes press and cemented cellar. They are not going to live in a wickiup. They go to town together in their wagon and haul out lumber. They are together all the time, always clean and neat. Easter Sabbath Mary came over to service wearing a very handsome black silk skirt.

"We so often contrast them with two others who are not Christians. They live together for a little, then will quarrel and separate. The wife will take up with some other man. She finally married another man and lived with him about three weeks. Her former husband has enlisted and recently I saw him walking on the street with his comfort kit in his hand, proud as he could be. He is a very lovable boy, always a great favorite of mine. I stopped and talked with him. He said he knew the time had come when he should 'take baptize' and be a Christian. Really he felt he must and he would. He promised to come to the Mission Sabbath evening. I started up street and there was his former wife, his evil genius, hiding in a stairway, her face all painted, earrings dangling and she was gaudily dressed. She got the poor fellow under her evil spell and he did not come to the Mission.

"Our other soldier boy, Robert Young Bear, and his wife, came and made a most beautiful profession of faith and were baptized. They also had their two little girls baptized.

Mrs. R. G. Smith, Tama, Iowa.

FOREIGN MISSIONS

MRS. H. C. CAMPBELL, Secretary.
340 S. Hiland Ave., Pittsburgh, Pa.

At the recent Convention held in the Fourth Church, Allegheny, Pa., the following named young women were elected to go to their respective fields.

To India.

Miss Eleanore K. Holliday, daughter of Rev. and Mrs. T. E. Holliday.

Miss Elizabeth M. Caldwell, daughter of Rev. and Mrs. A. B. Caldwell.

Miss Helen Dorothy Anderson, daughter of Rev. and Mrs. W. T. Anderson.

Miss Margaret A. Anderson, niece of Emma Dean Anderson.

Miss Lois Boyd.

Miss Eunice Elvira Parr.

To Egypt.

Miss Dora Mason, sister of Miss Olive Mason.

Miss Sara M. Adair.

To Sudan.

Miss Kathryn MacKenzie.

Miss Una Coie.

Of these ten the salary of three are pledged, leaving seven salaries at $600 a year yet unprovided for. This announcement is made in order that individuals and societies may know the names of the young women and may plan and pray to help with the payments of their salaries. We are sending them out in full assurance of faith that the Master Who has called them to service will, through His people, see to it that the necessary funds for their support are forthcoming. I wish also to have our constituency pray that the necessary money for the traveling expenses of a party of not less than eighteen of returning and new missionaries under the auspices of the Women's General Missionary Society may be in hand when the time comes for the sailing either in September or October. It is estimated that it will cost $800 each, a party of eighteen will, therefore, cost $14,600. Some may perhaps wonder at our temerity in the sending out of so large a party, with no assurance from any human source, of the necessary funds. We can only say that we are taking the Lord at His word, Who has said, "Whatsoever ye shall ask in my name I will do it." We have asked, are still asking, and now implore you to ask. Therefore we know that our request will be granted. James says that "faith without works is dead." Therefore we entreat you to get busy as individuals, as congregational and presbyterial societies, to make every effort to do your bit toward the successful accomplishment of this purpose, viz., that the money for the traveling expenses and salaries of our outgoing party may all be in the treasury when it is needed.

We think the largest party of foreign missionaries ever present at a Convention, were on the platform on foreign mission night, Sabbath, May 19. Voices from Egypt and India were heard. We regret that we had no missionary from the Sudan to represent that country.

Estimates from our three fields have all been received and, of course, all ask for an increase. I am sure you will regret to know that we were obliged to refuse all increases. We all know that it costs more to live anywhere, and to carry on institutions anywhere, than it ever did before, and yet we dare not increase appropriations because of the unusual expense of the sending out of such a large party of missionaries, and because we had no assurance that increases in general contributions would be received this year. Won't you pray that a spirit of liberality may prevail in our church so that notwithstanding the demands of our country for help in this great war for humanity, the needs of the great Captain of our salvation and His army of the living church may be fully and adequately met.

The health of all our missionaries, as far as known, is excellent and all are working hard in spite of many vacancies because of the going home of those broken-down in health.

May this be the best year for work and giving that we have had.

"WHOM HER FRIENDS DELIGHTED TO HONOR."

A young lady graduated from Westminster College in 1857 named Sarah McMichael. She went, at once, to teaching and in 1867 was elected a member of the faculty of her alma mater. I am not able to tell you how many years she taught, but long enough to endear herself to her pupils, and make such marked impressions upon their minds and hearts that they still remember her with affection.

In the natural course of events she married the Rev. Mr. Brown, a minister of the United Presbyterian Church. Their only son being Dr. M. M. Brown, medical missionary to India.

Her devotion to the work of the Church and the work of the Master was increased after the giving up of her only son to missionary service.

During all the years of her life as a pastor's wife, and her widowhood she has been deeply interested in missionary enterprises, so much so that a number of her friends, including many of her former pupils in Westminster College, thought it would be an honor to them to show their appreciation of her life and character in a special way. Under the able leadership of Mrs. Mary J. Aikin, of New Concord, Ohio, the sum of $600 was gathered together and sent to Mrs. J. B. Hill, treasurer of the Women's General Missionary Society as a permanent endowment of a bed for women in Sialkot Hospital which is to be known as the Sarah McMichael Brown Bed. Every patient who is fortunate enough to occupy that bed will read the name on the tablet and will naturally want to know something about the woman whom her friends thus delighted to honor. In this fashion the story of her consecrated life will be told over and over as the years go by thereby impressing all the hearers with the power which the religion of Jesus Christ can exert even through the life of a woman.

One of the beautiful things of this entire transaction is that these friends were anxious to honor Mrs. Brown while she was still here and able to appreciate the motives which prompted the action. This note-worthy example is worthy of imitation. There are so many of our friends whose hearts would be gladdened by kind words and flowers given to the living rather than fulsome obituaries after the eyes have closed in their last sleep.

NO SUBSTITUTION.

We see now that war will be done away in Christ or it will never be done away at all, and, seeing this so clearly today, our duty to act upon this conviction is deepened and intensified, and our missionary obligation many fold enlarged.

It is enlarged, oh! how mightily it is enlarged, by the visible tragic need of the world for an incarnation of a universal brotherly love. It will not do to talk or emotionalize over it. It will not do to pass resolutions regarding it, nor to send communications describing its glory, from one nation to another. The thing will never be made a reality except by incarnation, by such actual functionings of the Christian Church across the world as will utter visibly and tangibly to men the spirit of an universal trust and love.

To abate any of our duty of missionary activity, to call in the foreign missionaries, to reduce the work they are doing is to stultify our belief in a world evangelization.—*From the Christian in War Time.*

LITERATURE

MISS ELIZABETH MILLIGAN, Secretary.
904 Publication Building, 209 Ninth Street,
Pittsburgh, Pa.

We will carry a limited supply of "The Power House at Pathankot," Miss Mary J. Campbell's new book. The cloth copies—and when you have read them you will want a cloth copy for your library—are 60 cents each and the paper copies are 40 cents each.

Make the summer months a time for intense canvass among the members of the congregation for the Prayer Cycle, that the circle of members praying for the needs of our own denomination and its missionary activities may be greatly enlarged.

In the literature display at the Convention just closed in Pittsburgh there was a chart containing the following message to literature secretaries. For the benefit of those who were not at the Convention we reproduce it here with the hope that literature secretaries will read it carefully, ponder it prayerfully, and act upon the suggestions contained in it.

WHY ONE LITERATURE SECRETARY FAILED.

1. She did not subscribe for the Women's Missionary Magazine.
2. She did not take time to read the publications of our Women's Board.
3. She took only renewals and did not try to secure new subscriptions for the Women's Missionary Magazine.
4. She kept no records of receipts and disbursements for literature and subscriptions.
5. She had never used the Prayer Cycle for herself.
6. She had nothing to report at the monthly missionary meeting.

AN APPRECIATION.

The great work of the Kingdom of God is quietly but surely being carried forward by the Holy Spirit. Agencies that assist in this are being used and blessed of God to a wonderful degree.

Out on the picket line is the Women's Missionary Magazine. Are you at the listening post? How many wires have you cut and how many prisoners brought in?

What information have you gleaned as to the stragetic places to be well fortified. Are you one of the "407" ready for the trenches in India, Egypt and the Sudan? How many of us are studying our Magazine and learning how to uphold and strengthen the forces in the fields and send relief to the already well-nigh spent lives of the faithful workers.

The May Convention is now past but workers "carry on" your necessary campaign for the Magazine until every home and every individual of our families will be reading the Women's Missionary Magazine.

Reading circles, study classes of our own Magazine could well be centres of information and inspiration. Facts known, hearts quickened, missions advanced, Christ glorified.

MRS. A. W. JAMISON,
Xenia, Ohio.

JUNIORS

MRS. I. H. MILLIKEN,
Junior Secretary,
205 Lexington Ave., Aspinwall, Pa.

JUNIOR SPECIAL.

The new Junior Special for one year, from April 1st, 1918, to March 31st, 1919, will be the Educational Work of the Girls' Schools in Alexandria, Egypt. Estimated cost, $2675.00.

The Juniors have, for the year just closed, given the full amount asked for, $2500.00, for the Bible women of India.

Let us now direct our attention to the girls of Alexandria and learn all we can of their lives, studies and work.

During the year we hope to have letters from Miss Elsie M. French and other missionaries in charge of these schools and possibly a letter from some of the students.

At the present writing we will only say that we have four schools for girls in Alexandria, Egypt: The Central, Haret el Yahud, Kafr el Ashari, and Karmuz Schools.

Please notice that the estimate is a little higher than our regular Junior Special, but I am sure we will be only too glad to help the girls of Alexandria and will be able to give the full amount.

O. S. W. $2675.00.

CENTRAL SCHOOL OF ALEXANDRIA.

By Miss Marion A. Paden.

The Central School for Girls in Alexandria has many different kinds of girls in it, Jewesses, Moslems, Roman Catholics, Greek Catholics, Protestants and perhaps others. They speak many languages, too, English, French, Italian, Greek and Arabic.

I remember being present at the graduation of the first kindergarten training class. Such bright young girls they were, earnest and well equipped for their work amongst the little children. Miss Katherine Graham, now Mrs. Stauffer, had trained them.

The kindergarten itself was a fascinating place. Around the walls were all sorts of pictures to delight a child's mind, birds, flowers, animals and smiling children all made it a happy place for the little ones. And how they enjoyed the games, the songs, the marching. The little paper books, boxes and toys made by the children all showed their enjoyment in their work as well as their careful training.

But kindergarten was not the only grade of work taught, primary work and up to and beyond eighth grade work here in America is given the pupils. They are very well drilled in the Scriptures.

HONOR ROLL, JUNIOR SOCIETIES, 1917-1918.

1.	Homewood, Pittsburgh, Pa.	$315.00
2.	Ingram, Pittsburgh, Pa.	271.00
3.	Aspinwall, Pittsburgh, Pa.	253.00
4.	2nd, N. S., Pittsburgh, Pa.	229.00
5.	6th, Pittsburgh, Pa.	219.46
6.	St. Clair, Pittsburgh, Pa.	208.64
7.	Shadyside, Pittsburgh, Pa.	198.00
8.	1st Church, Wilkinsburg, Pa.	188.26
9.	8th, N. S., Pittsburgh, Pa.	160.57
10.	1st, N. S., Pittsburgh, Pa.	153.00
11.	Mars, Pa.	146.00
12.	1st Church, Braddock, Pa.	140.00
13.	Robinson Run, McDonald, Pa.	139.00
14.	1st Church, Cambridge, Ohio	136.03
15.	1st Church, Indiana, Pa.	132.08
16.	Tabernacle, Youngstown, Ohio	131.00
17.	11st, N. S., Pittsburgh, Pa.	130.00
18.	3rd, N. S., Pittsburgh, Pa.	125.25
19.	1st Church, Tarkio, Mo.	118.83
20.	Emsworth, Pa.	116.83
21.	Lincoln Ave., Pittsburgh, Pa.	113.00
22.	1st, New Concord, Ohio	107.04
23.	Crafton, Pittsburgh, Pa.	107.00
24.	Avalon, N. S., Pittsburgh, Pa.	101.00

Special Mention.

1.	Vandergrift, Pa.	95.16
2.	Houston, Pa.	95.00
3.	Wallace Mem., Washington, D. C.	95.00
4.	East Palestine, Ohio	91.00

FREEDMEN MISSIONS

MRS. ADA KERR WILSON, Secretary.
1112 South Avenue, Wilkinsburg, Pa.

RESOLUTIONS.

We, the members of the Alabama Division of the Tennessee Presbyterial desire to place on record our expression of love and appreciation for the late Mrs. Samuel Yourd, who gave herself so unreservedly to the cause of Freedmen's Missions.

We are thankful that our friend chose not to work on stone or costly marble which time erases but that she wrought lovingly, sincerely and faithfully on the hearts of a people noted for their simple loyalty and devotion to any who turn aside to understand and help them. Such living can never die.

As workers in our Master's vineyard, we pledge ourselves to follow closely in the foot-prints of our fallen leader, to so live and labor in our chosen field that He may recognize our worth and at the end of our labors, say to us as He said to her, "It is enough, come up higher."

Whereas, we the members of the Alabama Division of the Tennessee Presbyterial are brought to feel this great loss, and also the brevity of life, yet the sweetness and preparedness of entering the Kingdom and there meet most loved ones;

Be it resolved, First, That as followers of Christ realizing the great loss which has come to us by her removal, do this 17th day of March bear testimony of her sweet and friendly disposition and her great interest for the Freedmen whom she dearly loved and for whom she earnestly labored;

Be it resolved, Second, That in recognition of God's power and right of disposal, we do bow in humble submission to His holy will and put our trust in Him Who will never leave nor forsake those who put their trust in Him;

Be it resolved, Third, That we extend to the bereaved family, the Women's Board, and all sorrowing friends our sympathy and condolence, and we humbly beg for all the sustaining influence of the great Comforter to Whom all may forever resort and find comfort, peace, rest and companionship;

Be it resolved, Fourth, That a copy of these resolutions be placed on our minutes and a copy be sent to the bereaved family, and another to the Women's Missionary Magazine for publication.

Respectfully submitted,
Your committee,
Mrs. S. D. Johnson, Chairman.
Mrs. N. J. Bonner.
Mrs. D. B. Harris.
Miss L. B. Bouldin.

MONTHLY REPORT OF WOMEN'S BOARD OF MISSIONS.

Mrs. J. H. Maxwell, Recording Secretary 1454 West Market St., Steubenville, Ohio.

April 16, 1918. The Board met in regular session at the close of the prayer meeting. The meeting being called to order by the President.

Minutes of the last meeting were adopted as read.

Treasurer reported that she had received no report from three of the Presbyterials.

Receipts for past month being $34700. This large amount being due to the fact that it was the last month of the year.

Letters were received from Dr. Maria White and Miss Jean Moffet.

A bill of $8.75 for monthly report blanks was ordered paid.

Young Women's Secretary reported thirteen (13) new societies:

1. Wallace Memorial, Y. W. Guild, Washington, D. C.; members, 35; President, Miss Francis Gutchens.
2. South Y. W. M. S., 9 members; Illinois Southern Presbyterial; President, Elizabeth McAdams.
3. Tilden Y. W. M. S., Argyle Presbyterial; President, Mrs. Don Murphy.
4. Cambridge, Y. W. M. S., Chicago Presbyterial; President, Margaret McGomery.
5. 6th, Chicago, Y. W. Guild; President, Ethel Miller.
6. 8th, Chicago, Y. W. M. S.; President, Helen Munsoon.
7. Cleveland Presbyterial, Lakewood Y. W. M. S.; President, Florence McNaughton.
8. 1st, Akron, Y. W. M. S.; President, Florence E. Chase.
9. College Springs Presbyterial, Shannon City K. D. C.; 12 members; President, Ella Masson.
10. Peebles Y. W. M. S., Ohio Presbyterial.
11. Norfolk, Va., Y. W. M. S.; President, Margaret Robinson.
12. Athens, Tenn., Y. W. M. S.; President, Mrs. Dora Keith.
13. Westmoreland Presbyterial, Scottdale Y. W. M. S.; 15 members; President, Miss Bess Miller.

Literature Secretary reported bills amounting to $25.75 which were ordered paid.

Printing Committee reported bill of $3.25 for ballots for W. G. M. S. This was ordered paid.

Indian Secretary gave reports from Warm Springs, Simnasho and Tama.

Charlie Pitt, Indian interpreter at Warm Springs for forty years, died of pneumonia.

Mr. Reynolds the government superintendent was also very ill.

Freedmen's Secretary reported Mrs. Sheler, sewing teacher at Miller's Ferry, will represent the Freedmen's work at the Convention.

$1000 was sent on estimate for dormitory at Miller's Ferry.

A letter was read from Rev. Arter, of Arlington.

After a season of prayer an election for a Board member to fill the vacancy caused by the death of Mrs. Yourd was held. Mrs. W. R. Wilson, of Ben Avon, was elected. Mrs. Morton and Mrs. Brown were appointed to confer with Mrs. Wilson relative to her election and report at next meeting.

The following Parsonage Loans were granted: Scottdale, Indiana Presbytery, $700; Monessen, Pa., $3400.

Home Secretary reported the endorsement of Cleveland Presbytery for a missionary at Kenmore, Ohio, received and on motion Mrs. Reed was elected missionary for six months beginning May 1st.

Secretary submitted bid for furniture for room and hall at Frenchburg which was accepted.

Foreign Secretary read letter from Miss Rosa Wilson.

Fourteen names of foreign missionaries were reported who expect to attend the W. G. M. S.

It was moved we have a special meeting on April 23rd at eleven o'clock to consider estimates for Egypt, India and the Sudan and for any other business that may have to be attended.

April 23rd. An adjourned meeting

of the Board was held in their regular place.

A letter was read from Mrs. W. R. Wilson signifying her willingness to accept the Board membership.

A letter was also read from Miss Lillian Robertson.

Treasurer stated she had received reports from all Presbyterials and gave the closing report for the year.

On motion the name of Miss Mary E. Baird was put on the list of the Y. W. Special in place of Miss Edna Jean Giffen, whose salary has been pledged.

Prayers of gratitude were here offered by Mrs. Campbell and Mrs. Cook for the closing report of treasurer.

On motion the treasurer's report was adopted with a sincere vote of thanks.

Foreign Secretary then presented estimates for Egypt, India and the Sudan, which were granted.

A loan of $500 was granted to the Du Boise congregation.

May 7, 1918. A regular meeting of the Board was held in their room with Mrs. Sands, the President, in the chair.

Treasurer reported total receipts for the year, $228,245.06.

Mrs. Sands and Mrs. Milliken were appointed to represent the Board at the General Assembly with Miss Little and Mrs. Maxwell as alternates.

Junior Secretary reported 29 new Junior societies organized during the year.

Y. W. Secretary reported three new societies:

1. Allegheny Presbyterial, 2nd Allegheny K. D. C.; members, 25; President, Edith Millar.
2. Spokane Presbyterial, 3rd Spokane, Philathea Circle; members, 30; President, Anna Foss.
3. Monongahela Presbyterial, Swissvale Y. W. M. S.; members, 17; President, Grace Kelly.

On motion 400 statistical reports were ordered.

Foreign Secretary presented name of Miss Adair as applicant to go as missionary to Egypt.

Secretary read a letter from Miss Ferrier of Egypt.

Freedmen's Secretary reports the serious indisposition of Miss McCahon, also Miss Kerr one of the sewing teachers at Knoxville.

Miss Clara Taylor was elected to fill Miss Kerr's place.

On motion the operating room at Henderson Hospital will be remodeled and put in good condition.

Home Secretary reports a letter from Mrs. Coleman of The Council of Home Missions in regard to daily Denominational Conference and that Mrs. I. W. moves that the Board have a Denominational Conference and that Mrs. J. W. Scott, Mrs. John Donahan, Mrs. Grimm and Miss Patterson be a committee to prepare for above Conference.

JUNIOR MISSIONARY MAGAZINE

MISS CARRIE M. REED,
Editor and Business Manager.

406 S. Evaline Street, Pittsburgh, Pa.

Subscription price for single copy, 25 cents per year. Ten copies or more addressed to one person, beginning with the same number, 15 cents each. Make checks and money orders for magazine subscriptions payable to Carrie M. Reed, Business Mgr.

STUDY FOR THE MONTH.

JULY.

HOME MISSIONS.

"The fruit of the righteous is a tree of life; and he that winneth souls is wise."

Bible Lesson—Gal. 5th Chapter.

Roll Call—Temperance Items.

Topics for Study—

1. The American City.
    (a). The City's Unreached.
    (b). How the Christian Religion may be effective to eliminate the Slums.
2. America after the War.
    (a). The Increased Immigration.
    (b). What shall be the part of the Church in the care of this Immigration and how shall the Church meet and discharge its responsibility?
3. The Pacific Coast and the United Presbyterian Church.
    (a). The opportunity open to the United Presbyterian Church in the West.
    (b). A field worthy of the best leadership; hence send the best leaders available.
    (c). The need for more field work among the women, for women's work.
    (d). Occupation of big centers, rather than weak churches scattered in the country.
5. Our obligation to the Jews.
6. The American Bible Society.
7. Mormonism a lurking foe to Christian civilization.
8. Frenchburg College.
9. A Tour of Our City Missions.

This is the hour when not a minute should be lost in the work of speeding the evangelization of America. It is the hour when every agency of the churches, pulpit and pew, men and women, by public testimony and personal work; when schools and culture, business and commerce, individual genius and social graces; when art, literature and money, should be laid without reservation on the altar for the decisive achievement of saving the Anglo-Saxon race and the evangelical gospel in order to fulfill God's purpose to save all nations. This is the mission of America. This is the meaning of being an American citizen.

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All contributions for Warm Springs should be addressed to Rev. H T. Jackson, Indian Mission, and shipped to Mecca, Oregon, the nearest station. Those for Simnasho, Oregon, should be sent to Rev. W. A. Matthews, Indian Mission, and shipped to Maupin, Oregon. Things for Tama, should be addressed to Rev. R. G. Smith, Tama, Iowa.

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Miss E. Margaret Rodgers, Frenchburg, Ky.
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Miss Mary Mead, Frenchburg, Ky.
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This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*Donations of clothing not needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.